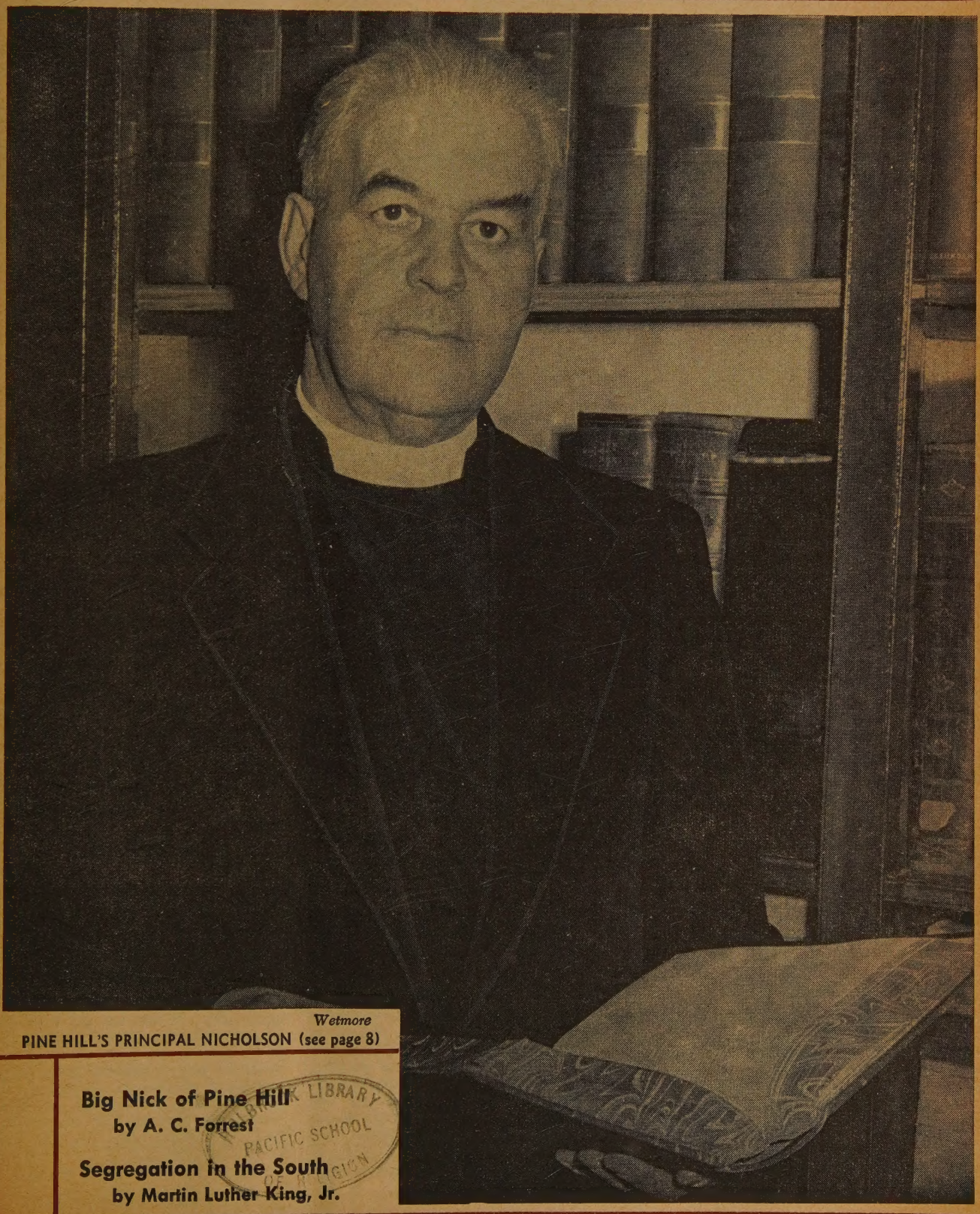
THE UNITED CHURCH

FEBRUARY 15, 1958

OBSERVER



Wetmore

PINE HILL'S PRINCIPAL NICHOLSON (see page 8)

Big Nick of Pine Hill
by A. C. Forrest

Segregation in the South
by Martin Luther King, Jr.

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Letters

The Guilty Divorcee

Dear Sir: If **The Observer** wishes to advertise its stand on divorce surely it could have found a better example of injured innocence than that cited in the January 15 issue. . .

If the United Church accepts this case as a justified one, just who could it turn away? I would like to compliment Rev. F. Vipond for exhibiting a grain of conscience.

City View, Ont. Ottawan.

Dear Sir: Re Marrying divorced persons: after all does it not boil down to the question of whether it is better for him or her to be married by a minister or by a magistrate? Let us stand up for the minister.

Grimshaw. K. C. McLeod.

Dear Sir: In reference to "The Church and the Guilty Divorcee," complete with comments by eight ministers, may I add my unsolicited five cents worth:

The eight ministers are no doubt representative of The United Church of Canada. The logical question is then—why does not The United Church of Canada throw its weight and influence against the very unfair divorce laws of this country? Outdated and largely dictated by the Roman Catholics?

The innocent party of the case in question stated she had to obtain "evidence" and pay for the divorce. Is there any one who does not know what that "evidence" means? In this country there is no divorce without it. How it is obtained is a secondary consideration. The law calls it conniving, yet that is what the estranged couple are forced to do. When the law has completed the case is it not infinitely better to marry them—either guilty or innocent, than have them live in sin? . . .

Woodstock, Ont. Jean R.

Dear Sir: The United Church may be vague about some things, but at least we have located the geographical position of God. He is in, on, or behind the altar of Mount Hamilton United Church. The minister says he would marry the divorcee, "even take the couple before the altar for the ceremony." I presume he equates this with taking them into the very presence of the Almighty.

Some time we Maritimers may be privileged to make a pilgrimage to this holy city and see this thing which has come to pass.

Aspen, N.S. Rev. E. Lloyd Salsman.

No Smiles Here, Either

Dear Sir: It was with regret that I beheld the cover of the January 1st issue of **The Observer** and saw, as captions for a candid shot of a few interesting (an to me lovable) Chinese faces "Inside Red China" and "No smiles along the Streets of Peking" . . . How many smiles would you snap on a busy street in Toronto or Vancouver? . . .

Calgary, Alta. Mrs. L. E. Willmott.

More People in Church

Dear Sir: I was pleased to see in your editorial columns that more and more people are going to church on Christmas Eve and Christmas morning. The same thing was my impression around here. Verona had its first Christmas Day service and it was very well attended. Perth Road did the same thing, and the church was full. Sydenham had a service on Christmas Eve, and one on Christmas Day, as well as Communion, and looking around there are not many places in this area which do not have a service on Christmas Day. . .

Sydenham, Ont. Rev. K. T. Smits.

"Unless these Sunday night shows improve, we'll start back to Church!"

Anyone For Reading?

Dear Sir: I agree with the Rev. Victor Fiddes in his article of January 15th. I have a number of back issues of **The Journal of Theology** that I would gladly donate to anyone who can read them.

Mr. Fiddes' sentence "Polemic appears to be the bête noir of the writers" contains words not very familiar to ordinary laymen, either.

Moose Jaw, Sask. B. H. Thomson.

Article Astounds

Dear Sir: . . . I was greatly interested and then astounded at Sheridan Bole's article in the January 15th issue, "Look at it now." Astounded that a man and his family could work at a church and bring it from zero to a healthy charge and still not be ordained and given his well-earned status in the Presbytery.

God must have ordained Mr. Barrett and surely the United Church would not be amiss in endorsing and honouring the labour of such a man.

Vancouver. J. Frank Broughton.

Need More Frenchmen

Dear Sir: . . . There is no finer race of people in the world than the French Canadians and I know many are dissatisfied with the Church of Rome. . . What our Church should do at once is see to it that the present French Churches are properly supported and not left alone to struggle against overwhelming opposition, and with money and education encourage young Frenchmen to enter the ministry with a view to starting new Churches. . .

Ottawa. Charles Bray.

Cripps Still Speaks

Dear Sir: I hope you will have space the following by the late Sir Stafford Cri

"It is surely an inescapable conclu that a social structure in which the righ property are paramount and an econ order in which the motive powe acquisitiveness, and the result a divisio society into rich and poor, are incompa with the mind of Christ."

Mayerthorpe, Alta. A. E. She

Not Continuing Methodists

Dear Sir: The Free Methodists and Wesleyan Methodists are not the contin Methodists. They have little in com with the great body of Methodists who wholeheartedly into the United Churc 1925, taking with them the largest am of church property, the largest invest in educational institutions, and one of largest and most important publis houses on the North American continen

Toronto 18. Rev. W. B. Si

Wasting Our Time?

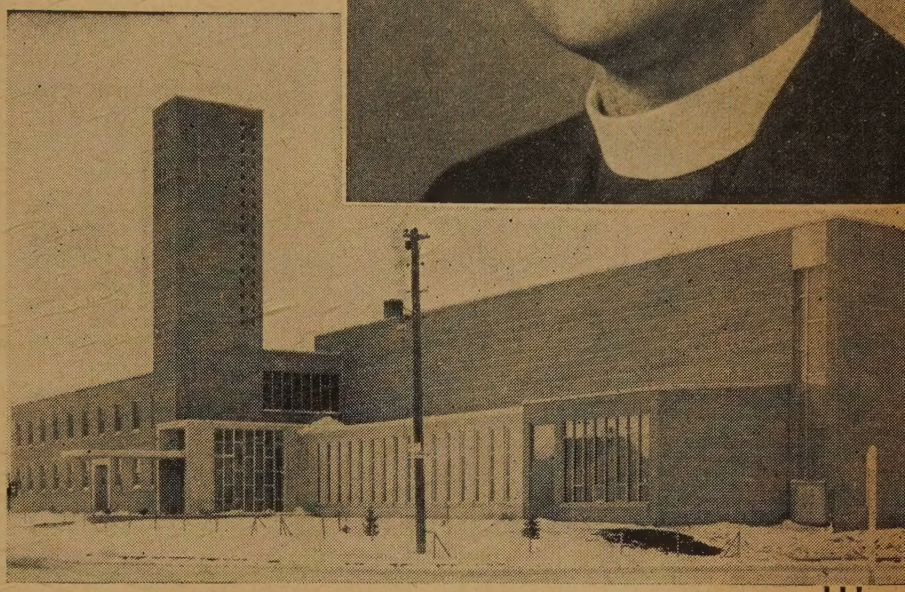
Dear Sir: A letter by Mrs. Florence A of Ottawa says "Christ stood for love, ju and brotherhood, **but He did not kill them.**" She is right of course. Christ not meek, but he would not use a sw nor allow it to be used in his defence

Recently 9,000 Scientists submitted to U.N. a petition for the stopping of nu bomb tests. Where are the 9,000 mini who should have signed a similar peti

We live in perilous times. Let us waste our powers debating petty things. matters as whether our Church Crest sh be used on paper napkins, or whether should ask God to help us forgive "that" or "those who" are not worth church leaders.

Wiarton, Ont. Freda Newton Bu

So You Can't Afford It?



"We've got a $150,000 mortgage on our church, and we can't afford to be without

The Observer

Every Family Plan."

. . . SAYS THE REV. J. R. HORD of REGINA'S LAKEVIEW UNITED CHURCH

"It is not enough for a new church to grow physically, it must grow spiritually as well. I believe that The United Church Observer Every Family Plan is a means of increasing our people's knowledge of the wider work of the church and our Christian faith and practice. During the past ten years our Lakeview United Church has built a new Church Hall in 1951 and a new Sanctuary in 1956, at a total cost of over $500,000. There was a feeling among our leaders that as long as we were burdened with a mortgage of $150,000 we should do without extra frills — such as the Every Family Plan. It is a tribute to the vision of our people that they voted at the last annual meeting to receive The Observer in every home, the cost to be met by the general budget. We shall have over eight hundred subscriptions after our current renewal."

1675 CONGREGATIONS ARE NOW ENROLLED IN THE EVERY FAMILY PLAN

Why Not Yours?

WRITE FOR PARTICULARS TO

CIRCULATION MANAGER, THE UNITED CHURCH OBSERVER

299 Queen Street West, Toronto 2B, Ont.

Devotions By PETER GORDON WHITE

The Beginning of Lent

THIS year Ash Wednesday, the beginning of the Lenten season, falls on February 19. In Christian symbolism ashes represent penitence. In an ancient custom of the church, ashes placed on the forehead express the penitential nature of the season. These symbolic ashes are from the palms of the previous Palm Sunday. They serve also to represent the death of the human body, and to symbolize the shortness of earthly life.

The Lenten season itself contains forty days, not counting Sundays, preceding Easter. It is the time when Christians are called upon to deepen their meaning of the crucifixion and the resurrection.

Through many centuries, Easter has been considered an appropriate time for the initiation of new members into the fellowship of the church. In an earlier era, during a long vigil on the eve of Easter, candidates were baptized and confirmed. At dawn on Easter day they made their first communion.

Out of the disciplines preparatory to baptism on Easter eve, there developed the season of Lent. Candidates were given an intensive instruction in Christian faith and morals. This instruction was based upon the Bible and the Creed.

At first the period of discipline was of short duration. It varied anywhere from two days to a week. But by the time of the Council of Nicaea (that was in A.D. 325) most of the churches had adopted a Lenten fast of six weeks, or roughly forty days. This corresponded to our Lord's forty day retreat in the wilderness. In the sixth century this became an exact forty day period by the simple device of adding to the season the four days before the first Sunday in Lent, making the season of penitence begin on a Wednesday.

In due time, not only the candidates for baptism, but all the faithful were enjoined to participate in the Lenten disciplines as a strengthening of their own devotion.

Traditionally, purple is the colour of penitence, of mourning, of watching and fasting. Its use in church during the Lenten season is appropriate to the serious purpose of the time.

Meditation for Ash Wednesday

IN his opening meditation in *The Fellowship of Prayer* booklet for the 1958 Lenten season, John L. Casteel offers a meditation on the verse, *Suffer it to be so now* (Matthew 3: 15).

"How far does God enter into human life? In the ancient mythology, divine beings often mingled with men, but not for long, and only in some illusory fashion. A sect in the early church claimed that Jesus was divine, but that he only *appeared* to be a man. But the central claim of the Church has always been that in Jesus Christ the Divine Life was also fully a human life. Christ's entrance into our life began when he came at a particular time, in the being of a particular person, to bring us the good news of God's mercy and love.

"When Jesus presents himself for baptism, the prophet protests. This baptism is for ordinary mortals who need repentance and cleansing. He cannot understand how the Divine Life should stoop so far into human life as to accept this act of cleansing and restoration. But Jesus answers his objection: "Suffer it to be so now." This is no gesture of polite acquiescence. Jesus is showing how far God intends to enter into human life, in order to do for men what he proposes.

"For Christ to live in us means, then, first of all, that we accept fully our own life, as the particular life into which God enters to accomplish his purpose. When we do so, we may believe that upon us, too, comes the word of God's approval."

This Kind of Love

MOFFAT translates 1 Timothy 1: 5 as follows: *The aim of the Christian discipline is the love that springs from a pure heart, from a good conscience, and from a sincere faith.*

One of Canada's outstanding preachers, now known and respected in Scotland and in the United States, David A. MacLennan, believes that this text offers a clue for the observance of Lent.

First, Lent can be observed by cultivating love that springs from a heart made pure by God's forgiveness and the spirit's occupancy.

Second, Lent may be observed by the purging that results in a good conscience, a conscience which, being cleansed of both unrighteousness and self-righteousness, is sensitive to human need, to injustice, to moral issues in our society.

Third, Lent may be observed by affirming a sincere faith; this is primarily what is meant by trust in the great God who has drawn near in his son Jesus Christ, but it also includes a working creed through which a spiritual experience is expressed.

Bible Reading

Feb. 15. Preaching to the Gentiles .....Ephesians 3:
Feb. 16. An Astonishing Preacher...Mark 1: 2
Feb. 17. Christ in the Midst.....Matthew 18: 1
Feb. 18. True Worshippers.....John 4: 1
Feb. 19. The Church at Prayer.....James 5: 1
Feb. 20. The Singing of Hymns..Colossians 3: 1
Feb. 21. Giving Thanks Always..Ephesians 5: 1
Feb. 22. The Sunday Offering.....1 Cor. 16
Feb. 23. Worship with Gladness.....Psalm
Feb. 24. The Sin of Rivalry.....Luke 9: 4
Feb. 25. Jesus' Prayer for Unity.....John 17: 2
Feb. 26. Unity of the Spirit.....Ephesians 4:
Feb. 27. Jealousy and Strife.....1 Cor. 3
Feb. 28. An Appeal for Unity.....1 Cor. 1: 1

Live It Up!

IN the whole history of the Church, t is perhaps no more graphic demons tion of the power of practical Christia than the doings of those good people kn as Friends or Quakers. Their power "friendly persuasion" is legendary.

They may be non-liturgical. They be non-sacramental. But they have a calling in Jesus Christ, and they live it and live it up.

In the early days of the movem communities were suspicious of this str kind of Christianity.

"At the first convincement," George writes, "as Friends could not put off t hats to people, nor say *you* to a si person, nor bow, nor use flattering w and salutations, nor go into the fash and customs of the world, many Fri who were tradesmen lost their custom for the people were shy of them and w not trade with them, so that for a they could hardly get money enough buy bread."

That picture soon changed.

"But afterward when they came to experience of Friends' honesty and f fulness, and found their yeas to be indeed, and their nay, nay; that they to their word in dealings and would deceive any, but that if a child was to their shops they were as well serve though they came themselves; the lives conversation of Friends did preach lo and reached the divine Witness in hearts of the people.

"Then things were altered, so that inquiry was, 'where was a draper, or ta or shopkeeper, that was a Quaker,' much that Friends had more business many of their neighbours and if there any trading, they had a great part of

O GOD, the protector of a that trust in thee, withou whom nothing is strong, nothin is holy:

Increase and multiply upon u thy mercy; that, thou being ou ruler and guide, we may so pas through things temporal, that w finally lose not the things eterna

Grant this, O heavenly fathe for Jesus Christ's sake our Lor Amen.

—An ancient collect

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contents

	Page
itorials	6
Marriage That Worked	7
g Nick of Pine Hill	8
gregation in the South	11
tholics Forge Ahead	13
g Time	14
port and Opinion	16
estion Box	18
unsel by Radio	20
oks	21
out People and Places	25

The Rev. John Stewart

IN THE NEXT ISSUE

Stewart of Tatamagouche
Photostory by BURTON CROWE

How to Make Your Will
By M. B. PENGELLEY

Observations

AT THE FOOT of the pretty little town of Georgetown, Ontario, a lovely school is seated on the banks of a winding river. We always thought of Cedarvale School for Girls as a sort of sad institution for youngsters who had had misfortune, with their homes broken or parents dead. But when we visited it the other night we found ourselves wishing we could stay around for a nice long winter holiday.

● TWO BIG SNOW-FORTS had been built out on the flats, and in the recreation room there were a few toboggans, several flying saucers and a whole row of skates. Obviously the children, 23 of them, have been enjoying the winter. They were just finishing their supper, and had their Bibles out for evening prayers when we went in. Their teacher, Miss Iva Margeson, is a popular person we soon discovered, and it is a good thing for she teaches some five grades in one room. It's a new pleasant class-room with sunny southern picture windows and the lovely acres make a nice picture.

● TELEPHONE CALLS create a familiar home-like problem for Mrs. Orpha Houston, the Superintendent, who has been at the school for more than a dozen years now. The girls get invited to Georgetown homes, and are active in the church activities. One lone little Brownie was in uniform; most of them are in Explorers or CGIT; they go to Sunday School, and church, and one of the older girls goes to Y.P.U. Sunday evenings.

● TO AN UNEXPECTED caller prowling through the two-bed rooms, things looked extraordinarily neat. The children help with cleaning and dishes with about as much enthusiasm as they would at home, but sometimes they write letters back to the school years later after they are married thankful for the cleaning duties as well as for the cooking and sewing instruction.

● CEDARVALE MUST OPERATE through the summer, too, for most of the girls haven't homes to go to during vacation. Last year Palmerston United Church families took a number of them to cottages and to their homes; some get to camp. There is a recreation programme at the school itself. In many cases the children's parents have been separated. Sometimes a mother or father or ex-student comes to the school for a week-end. It is just one of the many institutions operated under the Board of Evangelism and Social Service. Nearby churches have helped furnish the lovely new rooms. The children have a popular record-player, three pianos, and two television sets, from which it is sometimes a bit difficult to wean them away in time to do lessons or go to bed.

* * * * *

● PORTRAIT OF A KING is the general theme of broadcasts over The Church of the Air on the six Sundays during Lent. The aim will be to reveal God through the relationship of Jesus to mankind. The broadcasts, delivered by Protestant ministers, assisted by C.B.C. and other players, will be heard over the Dominion network of the C.B.C. 4.30 - 5.00 p.m. E.S.T. The Rev. F. G. Brisbin, Metropolitan United Church, Toronto, will start the series on February 23rd. The other United Church minister will be the Rev. James Finlay, who will broadcast on March 23rd.

* * * * *

● MR. WILLSON WOODSIDE, whose by-line has appeared in THE OBSERVER in the past over articles on foreign affairs, has written a significant piece on Roman Catholic Universities in Canada. Along with this we commend his new book, *"The University Question,"* publication date of which coincides with this issue.

* * * * *

● AS THIS ISSUE goes to press we are nudging 200,000 circulation and printing more than 200,000 copies to take care of special requests. At the rate new churches are enrolling we will be well over 200,000 before long. One pleasing thing is to see long lists of new subscribers added to the rolls of churches which have been receiving the paper for several years. It indicates that the congregation is getting new members and the paper is getting new readers.

* * * * *

● IF ANY CHURCH has some old copies of that January 1, 1957 Reference Issue around we would be glad to have some back. Requests still keep coming in, and the bundle we hid in the bottom of an old drawer has been disappearing one by one.

Editorial

A Protestant Lent

UNITED Church people aren't very likely to stop eating chocolates or stay away from the movies because it is Lent. Their tradition is such that their discipline is not reflected in fasting in any way. But they are becoming more conscious of the importance of the Lenten season as a time for the deepening of the springs of the spirit.

Their worship becomes more regular; devotional reading becomes part of their daily life; Bible study and prayer and preaching missions loom large. Perhaps most important of all, ministers and people take very seriously the business of instructing the young in matters of the faith.

For 19 centuries Lent has brought rich blessings to the Church. It may be a season of blessing for us in 1958 if for the next six weeks we are diligent in the use of the means of grace.

WHAT'S HAPPENING TO THE SUNDAY SCHOOL?

THERE are over two-thirds of a million scholars enrolled in United Church Sunday Schools. And the babies are being born so fast that if a new school could be started every day of every week with an enrollment of 200, the Church would just keep up to the population growth.

The Church school has long been one of the most important parts of Canadian church life. But the distressing thing to note is that it is slipping.

More people go to church, fewer go to Sunday School. The babies crowd in the nursery door, the teenagers flock out of the intermediate department. While more money is being spent on Christian Education at headquarters, more children are nurtured in illiteracy in the congregation.

Twenty-five years ago The United Church of Canada had 678,445 members and 652,902 scholars in Sunday School. In 1956 there were 933,448 members and 681,555 scholars. The population of Canada increased by 50 per cent. The membership kept up. The adherent constituency actually grew more than the population. But the Sunday School went up only 5 per cent. If it hadn't been for the popularity of beginners' departments it might have declined.

Churches are spending millions on their splendid new Christian Education wings. But they have abandoned many of the features which made the Sunday School strong. The trend is to have the School the same time as the church service, and far too often the teachers don't get to church worship, and the little children are bei "baby-sat with" by teenagers with no teaching trainin

It's the young people who are quitting, and there nothing wrong with our young people. They are norm enough to rebel against poor teaching, and wise enou to follow parental example. When adults indicate th Sunday School is for children, young adults of 13 or tend to agree.

We have to take a hard look at this. Our fathe believed in the Sunday School and it made our chur strong. Our generation must not continue to pour effo and money into great buildings and then skimp in t things which will help provide good teaching within t buildings.

WEST INDIES WAY

THE interest of the world is focussing on the Briti West Indies preparatory to the confederation cer monies in April. There are many indications that Cana will become more closely associated with the Isla member of the Commonwealth.

We could be of help, in trade, in permitting mo immigration, in opening up our schools to their brig students, in missionary activities.

Through the decades our closest and finest relationsh has been through missionary work in Trinidad. Canadia returning tell of the importance of this work especia in the field of education; many of them wonder why couldn't do more in Jamaica and elsewhere.

The British missionaries are having a difficult ti because of shrinking funds at home. They would welco support from The United Church of Canada. Rom Catholics and the evangelistic sects from the U.S.A. ha been flooding parts of the islands with men and mone Protestants say that the Catholics are doing a good jo

We have fewer than half as many missionaries abro as we had twenty-five years ago. After union nearly per cent. of our M and M dollars went to Foreign Missio Last year under 20 per cent. went to the Overseas Boa

We have no criticism to make of those who ha inherited the tough problems of overseas work in c time. But we do feel that the Church has lost some of zeal, and every member and minister must assume so responsibility.

We are not prepared to say that the United Chur should start work in other parts of the West Indies, b there are those who do. We do know our help would welcomed, is needed, and our Church is strong and ri enough to give assistance if such work were begun.

EDITORIAL NOTE

AT Press time, January 31, the Missionary and Ma tenance total had passed 5,700,000 dollars, wi some late cheques still to be added. It was estimated th final figures would exceed 5 and ¾ million dollars. T of course is a new record, half a million more than ev received before.

THE UNITED CHURCH
OBSERVER
FEBRUARY 15, 1958

Editorial Correspondence

A MARRIAGE THAT WORKED

By JOHN W. GRANT*

WHEN the Church of South India came into being in 1947, everyone wondered how a union of episcopal ıd non-episcopal churches would work ıt. Now, after ten years, it is possible to y that it has worked out. When my wife ıd I received an invitation to attend the ırch's biennial Synod we naturally mped at the opportunity to hear a report progress.

The Synod met at Nagercoil, the centre the most solidly ex-Congregational area thin the C.S.I. The church there is a rong and very conservative community of rmer caste Hindus. It comprises about 0,000 Christians in a forty-mile strip of ast at the southern tip of India.

On arrival we were greeted by a symbol the division that always seems to company church union. The Synod was cketed by a group bearing posters with ch mottoes as "Away with the C.S.I." d "Bishops get back." The dissidents are small but vocal group of continuing ngregationalists who are still suing for e mission property in the area. Or are ey Congregationalists? They didn't seem be claiming so, for their posters read, ong live the London Mission Church," reminder that many Indian Christians ll think of themselves as adherents of a ssion rather than as members of a urch.

After ten years the C.S.I. has attained a ıse of identity comparable to that of The ited Church of Canada. Outside India u still sometimes hear of the "South dia experiment." On the scene you realize u are witnessing not an experiment, but hurch in action.

No Clerical Collars

Certain commonly accepted features eady give the Church of South India an ward character of its own. Practically all ministers wear a simple white cassock tied at the waist with a plain cord of rope. Sandals are the normal footwear, and they are usually removed in church as they are in Indian homes. For undress occasions shirt with trousers or dhoti are almost universal. A clerical collar is becoming the badge of retired Methodist ministers!

Bishops are an accepted part of the church, but no one calls them "My lord." In dress they can be distinguished only by a pectoral cross and by a purple girdle. They have more constitutional authority than executive secretaries, but probably wield less power. They may have done a little more than their share of talking at the Synod, but no one hesitated to talk back to them. With a few striking exceptions, they were more impressive as pastors of pastors than as prophets or statesmen. But no one could think of them as prelates!

Several speakers expressed the opinion that the worship services prepared by the liturgy committee had done more than anything else to bind the church together, and certainly the C.S.I. order for Holy Communion is one of the best in use anywhere. On the other hand, ample variety in worship is still retained and treasured. At the Synod delegates showed their independence by rejecting out of hand a proposed calendar of saints' days, although or partly because the list of "saints" included some of the pioneers of missions in India.

To a member of The United Church of Canada, one of the most striking features of the C.S.I. is its lack of any equivalent to 299 Queen St. West. Even the secretary and treasurer are voluntary workers, and board secretaries are unimagined. This decentralization is due to poverty rather than to choice, and a central office is now projected. Even under present conditions, however, the church contrives to survive and to grow.

Electioneering

One peculiarly Indian problem affecting the work of the church is a tendency to faction and even to litigation. When rules for the election of bishops were being drawn up, delegates obviously found it necessary to insert strict safeguards against corruption and intimidation. We were told that candidates for church office, even for membership on local committees, actively canvass for election.

This strange seeking after position in the church has a logical explanation. Those who leave Hinduism for Christianity are strictly excluded from the social life of their old community. The church inevitably becomes, therefore, the centre of secular as well as of religious life. Those who have been untouchables find in the church for the first time an outlet for their desire to participate in social life. It is only natural that ambition, too, should be directed into ecclesiastical channels.

At the Synod, happily, we only heard about faction at second hand. Church affairs were discussed with seriousness and sometimes with passion, but never with rancour.

"This Synod will chiefly be remembered for two things," said the Moderator, the Most Rev. H. Sumitra. "One is the adherence of yet another church body to the C.S.I. The other is the commissioning of our first missionaries to Thailand."

The decision of the Bombay - Karnatik district council of the United Basel Mission Church to join the C.S.I. was announced to us by M. Roussel of the Basel Mission. Synod enthusiastically agreed to receive this community of 9,000, and the union is expected to take place formally in March. Arrangements were also made to receive an orphaned mission of Dutch Reformed background consisting of 7,000 Christians now without pastoral care.

Negotiations are also proceeding with the Lutherans, who have had work in south India since 1706. The Lutherans feel that they ought to unite among themselves before entering a wider union, but the C.S.I. and the Federation of Evangelical Lutheran Churches have agreed that neither will begin work in territory occupied by the other. ●

Rev. John W. Grant, Ph.D., Professor of urch History, Union College of B.C., is India as Visiting Professor of Church tory and Worship, Union Theological lege of South India and Ceylon at ngalore.

Cover Story

WHEN Dr. C. M. Nicholson ended his two year term as Moderator of the General Council of The United Church of Canada, he prepared to settle back gratefully into his Principal's Chair at Pine Hill Divinity Hall, Halifax, and concentrate on training men for the ministry.

He didn't get settled very deeply. He was immediately involved in plans for a financial campaign for half a million dollars for a new residence, and Halifax Presbytery elected him Chairman.

This was something like Prime Minister Diefenbaker leaving Ottawa to become Mayor of Prince Albert; at least to the rest of the country! But not to the Maritimers, for some of them will tell you gravely that being Chairman of the Halifax Presbytery is if anything, as important as being Moderator. As for being Principal of Pine Hill, what greater honour could life give?

To the rest of the world the Principal is the Very Reverend Clarence Mackinnon Nicholson, D.D., LL.D. That's what it is on the Executive of the General Council, to a Montreal or Winnipeg audience, or in the Central Committee of the Wo Council of Churches.

To his gracious and aged mother, who takes her hearing- to St. Matthew's two century old church every Sunday morni and says the choir is the best in the province, he is "Clarenc Throughout the Atlantic provinces, especially among his fello ministers, he is affectionately known as "Big Nick," but wh his son David peers down at his six-foot Dad as he stomps in his size twelve shoes to High School, the family settles "Little Nick."

To every highland Scotsman in Cape Breton the Pine H Principal is the namesake of the great Clarence Mackinnon, whose footsteps he followed in pulpit and Principal's off When his mother was a girl and the young wife of a coal-mi (later Mine Examiner) in the little village of Dominion, C. was at the height of his powers in St. Andrew's Church, Sydn She named her baby boy, "Clarence Mackinnon" and pra he would be a preacher.

Planned To Be Journalist

Her three sons grew up, two of them to be engine Clarence wanted to be a journalist. He worked in the mi as a young man, then headed to Acadia University. There was stricken with T.B. and had to drop out. "I wondered H I could possibly stay in bed for two weeks," he says now. "I had to do it for eight months. They were the most import of my life. I had time to read—and meditate."

When he was better he went to Dalhousie, took all English he could, and prepared for the ministry. Son Da wants to be a journalist and worked for Canadian Press summer. Graeme, the elder, is studying first-year theology

By A. C. FORREST

Ex-Cape Breton coal miner, now Principal of Pine Hill Divinity Hall . . . was knocked out by T.B. in his youth . . . became the Maritimes' first and the United Church's youngest moderator . . . now trains scores of Canada's best preachers . . . but to Maritimers he is still . . .

ion Theological Seminary in New York now, and completing thesis for a Dalhousie M.A. "I tell him he could do as well e at Pine Hill," his father says. He is not yet a candidate the ministry.

At 8.30 six mornings a week, Principal Nicholson takes his nified place in Pine Hill's tiny upstairs chapel, as the work the day begins for staff and students with the solemn worship Almighty God. As they sit silently waiting for the service begin, they stare at a stained glass window, depicting The v. John Geddie, the Maritime's first foreign missionary, aching in tail coat and high collar to the semi-clad natives the New Hebrides.

"Pine Hill is noted for its scholars and preachers," the incipal says, "I think its missionaries are just as important." When, at the close of day, the worshipper sits in evening apel, conducted by the students in residence, whether theologs young lawyers or doctors, he will see on another wall the tures of two young missionaries, the Rev. Geo. Gordon and bride from a country Church near Alberton, P.E.I., who re murdered by those they went to convert, at Erromanga, the New Hebrides. When word came that George and his uthful wife had been martyred, his brother James went to e his place. He, too, lost his life. In the library there is a nk stained by the Gordons' blood for the students to look and think about.

Those are the stories they are not allowed to forget at Pine ll, and it may be one reason why Overseas Missions night the annual conference is so enthusiastic, and why medical ssionary Dr. Sidney Gilchrist (who was in residence at Pine ll studying medicine at Dalhousie when he felt the call to rica) is asked to write for the annual "Pepper Box" about need for missionaries in the modern world.

The "Pepper Box" is the College Year Book, full of spoofing well as serious things. The current number may provide a e to the personality of staff members.

Two Profs. in Hades

According to one piece, Satan and St. Peter are discussing me decades hence) the pending arrival of some new P.H. ds. Two of them had produced a space ship for heaven, but fortunately it had crashed in Newfoundland. Two others—menically minded at Pine Hill—had distinguished themselves uniting the Salvation Army and the Roman Catholic Church, d now have designs on bringing about the union of heaven d hell.

A little boastfully the devil tells St. Peter that he has two mer staff members in his abode, Professor Ian Mackinnon skiing on a Sunday, and Principal Nicholson, who was down re holding a preaching mission.

Few colleges have better stories of high jinx than "The Hill." en the titles of its student officials sometimes cause embarrass-nt. Head boy is the "Pope," and Bishops and Cardinals and acons hold other offices. "Big Nick" in his day was Pope, d received the double honour of winning the senior orations ze. While Maritime preachers can still tell you who was ope," and who won the orations, and whether their brethren asured up to a school-boy promise or not, not many won th. The Rev. Harold A. Frame of Lethbridge was a double-ner, too.

The orations are a special feature of Pine Hill life; Greek, Hebrew, Theology and the other subjects are taught, but "The Hill" has long prided itself on the quality of its preachers. When the late Principal Clarence Mackinnon came to the end of his life he could point to top P.H. grads in the influential pulpits of Canada and abroad. Non-Pine Hill grads admit their brethren can preach, but sometimes are heard to declare that the same Pine Hill rhetorical stamp is on them all.

There are junior and senior orations, a prize for the latter, a class expository sermon criticized by fellow students, and a final sermon preached in a Halifax pulpit and taken apart the following Tuesday in the class room.

Many a student will be heard rehearsing his oration for weeks before delivery. It may be on anything from the C.C.F. to Norman Vincent Peale, or maybe the state of the coal-mining industry in Cape Breton. The polished manuscript is turned in the day before. At the hour of execution sliding doors between classrooms enlarge the hall. The student climbs to a bare dais a couple of hundred yards or so away—at least it seems a long way—and without benefit of notes or pulpit delivers his oration to an amused, critical and responsive audience.

The Knife Is Used

When he is finished a Professor takes over. There are two methods of criticism. Sometimes they prepare the sheep for the slaughter with a few well-chosen words of praise. Then the knife! Sentence by sentence, the way they stand, look, use their hands, grammar, enunciation, inflection, the speaker and speech are taken apart.

Or sometimes another method is used. The knife comes first, and then the balm is poured in and the wounds are bound up. Staff, and students, everybody but the speaker, goes away having had a wonderful time. Scotland had its oatmeal porridge and frigid class-rooms. Pine Hill has its orations.

Forty Sundays a year Principal Nicholson, and fellow professors are out in the churches themselves, sometimes to the big pulpits of Halifax, Truro, or Moncton, more often to the anniversaries of the little churches in the little places which aren't on the map.

Partly because of this, and largely because the preacher still ranks high in the Maritime life, the churches oversubscribed to the campaign for funds when the new Pine Hill Residence was built. There were over 26,000 subscribers; most of the $653,000 came from individuals—a little from industry.

The little village of Margaree (where three preaching points have 101 active families) pledged $7,500. Sherbrooke-Glenelg raised $3,600. The little town of Tatamagouche gave over $2,000. New Bandon which can't be found on an N.B. map gave over $4,700, and New Waterford, the N.S. coal-mining town where "Big Nick" used to be minister, contributed $20,000. When it was over they lost their minister to be the new Chaplain at Mount Allison University.

The Principal is a preacher, any Maritimer, or any other Canadian who heard him during his term as Moderator will tell you. "Tell us, is there anyone else in Canada preaching as well?" some of his graduates asked a General Council officer when they invited him for coffee and theological conversation to an upper room in the dormitory at Conference. And the officer, without blinking an eye said, "No," and added honestly, "and even if

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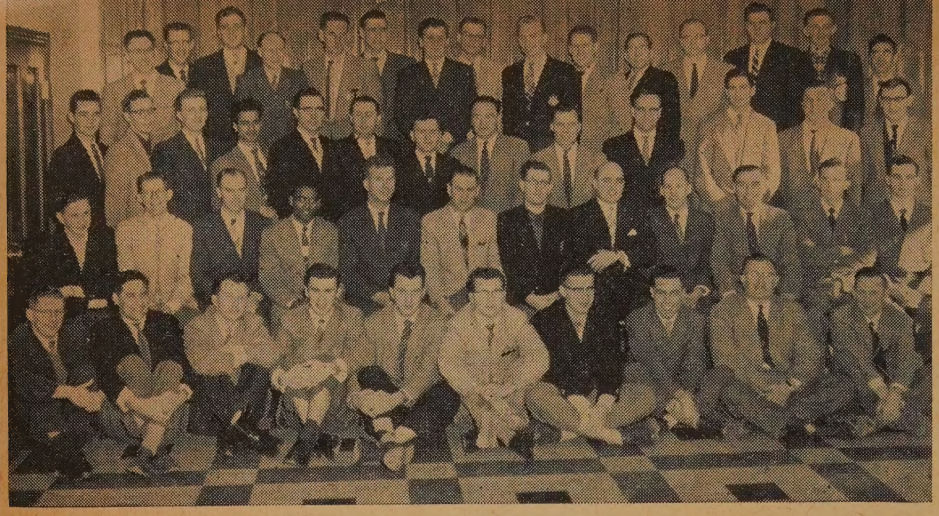
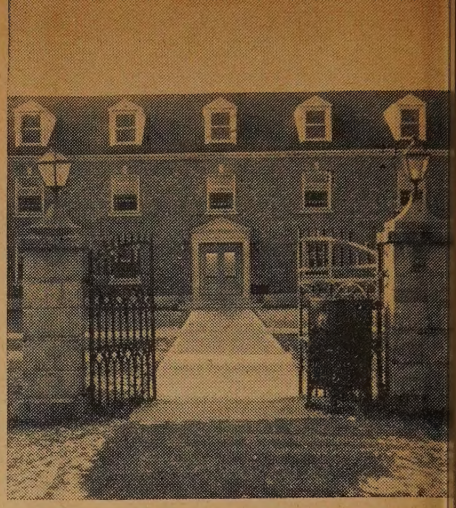
BIG NICK OF PINE HILL



Big Nick's Pine Hill boys . . .



. . . and their new residence

there were we wouldn't say so in this company." Students say his best lectures are those which become sermons.

"Does he preach as well as the great Clarence Mackinnon?" we asked his mother, over an afternoon cup of tea at the Principal's spacious residence. "Oh no," she replied, "but he does the best he can," at which the Principal gave a rather non-moderatorial sheepish grin and helped himself to another piece of cake. Some older ministers say, "better."

A fair quantity of tea is drunk in the rambling old house on the banks of the North West Arm. The other Professors live nearby, four of them in houses right beside the college. "We can hold a so-called faculty meeting with ten minutes' notice," the Principal says.

Visitors Get "the Chamber"

And when a visiting preacher or editor arrives there is a pleasant room called the "prophet's chamber" in the residence, where undergraduate shouts in the hall are interspersed with the whistling of students who specialize in hymn tunes.

Pastors and their wives move in and out of the Principal's hospitable house. Pine Hill is a sort of Church H.Q. for the Maritimes. "Never saw anyone like my wife," the Principal says, as he explains how she can whip up a snack or a meal or brew a pot of tea and produce a cake at the drop of a visitor's ecclesiastical hat.

She was a preacher's daughter, and her father, the Rev. J. A. McLellan, is a fine old Scots preacher schooled in the Scriptures. She was a teacher, before marriage, and is a graduate of Mount Allison University.

Dr. Nicholson's office at the college is a cramped little place, but his big, book-lined study at the house looks as though the family took it over whenever they felt like it. "They don't appreciate my tastes in reading at all," he says ruefully, when he caught us scanning a huge section filled with Civil War books. He likes to get away from it all sometimes and retire with a detective novel, a western or a new history of the war between the States.

In the summer the Nicholsons stay home. "Where would you get a cottage as good as this?" he asks, waving his arm over the sweeping lawns down to the beautiful N.W. Arm. "Then you ought to be here when this campus is really at its best," he continues with a grin, "No students!"

Actually the Pine Hill residence is filled during the summer months with summer school students, all of which helps to pay the bills.

Board and room costs students $15.00 a week, and we had pork chops one night for dinner and steak another night, and this wasn't special for a guest. Mrs. W. P. Grant (whose husband was minister of First Church, Truro, before his death) mothers a hundred boys or so, and turns a deaf ear when a commotion breaks forth announcing that someone is getting a tubbing for anything from theological heresy, to having asked the visiting preacher from Toronto an impertinent question. She even overlooks it when some irreverent medico or embryo engineer (certainly no preacher) is heard rock'n rolling the piano on "when the roll is called up yonder."

A year ago a student meeting was called to decide whether they should buy a T.V. set or a washing-machine. Solemnly the boys did their duty. "A photograph of the doleful faces in that meeting would have raised all the funds we need to build a college," Prof. Ian Mackinnon recounts. Now they have both a washing-machine and T.V. And it is the only college known where the coffee in the urns is available for free, to late-studying students far into the night.

The Principal says that one of the most important features of the college is the quality of the women on residence staff, in the kitchens and dormitories. We met one lady serving at tables whose son is a student for the ministry. As well as competent workers, they are church people, most of them in or past middle-life, with their own families grown. The "Pope" i what was either a short surplice or waiter coat was earning his bursary by servin tables.

Once, the residence had a girl studen minister, and the Rev. Frances MacLellan who went from Ontario to study at Pin Hill, had a room outside in which fellow students would occasionally gather an discuss their responsibility to be democrati and treat women in the ministry the sam as men, even in the matter of "tubbings" It, of course, never happened, but it wa often discussed.

There is a camaraderie among staff an students not usual even for small college "The staff is the best in the country," say one graduate proudly. "I have only on wish; there should be at least one rebe They're too agreeable."

Plenty of Degrees

The four Professors have earned thre M.A.'s, three Ph.D.'s, a Th.D., and assorte B.A.'s, B.D.'s and D.D.'s, and the Princip has three D.D.'s and an LL.D. Four o the five Professors are Pine Hill Grad and Methodists point out that the traditio is still Scottish and Presbyterian, to whic many would say, "Well, isn't that a goo thing?" Professor John B. Hardie is a able scholar from Scotland. That has bee a P.H. tradition, too. But whatever th tradition, John Wesley looks down sternl on Pine Hill boys; no picture of Calvi or Knox adorns the wall.

Whether agreeable or not, the sta knows the Church and pastorate. They sti tell that Prof. Ian Mackinnon used to wal twenty miles a day in his pastoral visitin on rural charges.

Prof. Ralph Chalmers, who has authore several respected books of theology an numerous articles on the United Churc served in rural and urban churches, bot rich and poor, before becoming an Asso ciate Secretary of the Board of Evangelisn and Social Service. Then he was called t St. Andrew's College, Saskatoon, wher

(*Continued on page 28*)

Segregation in the South

An interpretation of the current American crisis in racial relations

By MARTIN LUTHER KING, Jr.*

'N American life there is today a real crisis in race relations. This crisis has been precipitated, on the one hand, by e determined resistance of reactionary ements in the South to the Supreme urt's momentous decision against segretion in the public schools. Many states ve risen in open defiance. Legislative lls of the South ring loud with such rds as "interposition" and "nullification." e Ku Klux Klan is on the march again, termined to preserve segregation at any st. Then there are the White Citizens' uncils. All of these forces have conined to make for massive resistance.

The crisis has been precipitated, on the her hand, by the radical change in the egro's evaluation of himself. There would obably be no crisis in race relations if e Negro continued to think of himself inferior terms and patiently accepted justice and exploitation. But it is at this ry point that the change has come. For any years the Negro tacitly accepted gregation. He was the victim of stagnant ssivity and deadening complacency. The stem of slavery and segregation caused any Negroes to feel that perhaps they ere inferior. This is the ultimate tragedy segregation. It not only harms one ysically, but it injures one spiritually. scars the soul and distorts the personity. It inflicts the segregator with a false nse of superiority while inflicting the gregated with a false sense of inferiority. it through the forces of history someing happened to the Negro. He came to el that he was somebody. He came to el that the important thing about a man not the colour of his skin or the texture his hair, but the texture and quality of s soul. With this new sense of dignity d new self respect a new Negro emerged. there has been a revolutionary change the Negro's evaluation of his nature and stiny, and a determination to achieve edom and human dignity.

Long for Freedom

This determination springs from the same ep longing for freedom that motivates pressed people all over the world. The ep rumblings of discontent from Asia d Africa are at bottom a quest for freedom and human dignity on the part of people who have long been the victims of colonialism and imperialism. The struggle for freedom on the part of oppressed people in general and the American Negro in particular is not suddenly going to disappear. It is sociologically true that privileged classes rarely ever give up their privileges without strong resistance. It is also sociologically true that once oppressed people rise up against their oppression there is no stopping point short of full freedom. So realism impels us to admit that the struggle will continue until freedom is a reality for all of the oppressed peoples of the world.

Since the struggle will continue, the basic question which confronts the oppressed peoples of the world is this: How will the struggle against the forces of injustice be waged?

There are two possible answers. One is to resort to the all too prevalent method of physical violence and corroding hatred. Violence, nevertheless, solves no social problem; it merely creates new and more complicated ones. Occasionally violence is temporarily successful, but never permanently so. It often brings temporary victory, but never permanent peace. If the American Negro and other victims of oppression succumb to the temptation of using violence in the struggle for justice, unborn generations will be the recipients of a long and desolate night of bitterness, and their chief legacy to the future will be an endless reign of meaningless chaos.

Wheeler Syndicate

Mr. King (right) leaves Montgomery County Courthouse with Rev. R. D. Abernethy, fellow leader in the bus boycott, after arraignment along with 87 other Negroes.

Alternative to Violence

The alternative to violence is the method of non-violent resistance. This method is nothing more and nothing less than Christianity in action. It seems to me to be the Christian way of life in solving problems of human relations. This method was made famous in our generation by Mohandas K. Gandhi, who used it to free his country from the domination of the British Empire. This method has also been used in Montgomery, Alabama, under the leadership of the ministers of all denominations, to free 50,000 Negroes from the long night of bus segregation. Several basic things can be said about non-violence as a method in bringing about better racial conditions.

First, this is not a method of cowardice or stagnant passivity; it does resist. The non-violent resister is just as opposed to the evil against which he is protesting as the person who uses violence. It is true that this method is passive or aggressive in the sense that the non-violent resister is not aggressive physically toward his opponent, but his mind and emotions are always active, constantly seeking to persuade the opponent that he is mistaken. This method is passive physically, but it is strongly active spiritually; it is non-aggressive physically, but dynamically aggressive spiritually.

A second basic fact about this method is that it does not seek to defeat or humiliate the opponent, but to win his friendship and understanding. The non-violent resister must often voice his protest through non-co-operation or boycotts, but he realized that non-co-operation and boycotts are not ends within themselves; they are means to awaken a sense of moral shame within the opponent. The end is redemption and reconciliation. The aftermath of non-

(*Over*)

violence is the creation of the beloved community, while the aftermath of violence is tragic bitterness.

A third fact that characterizes the method of non-violence is that the attack is directed to forces of evil, rather than persons caught in the forces. It is evil that we are seeking to defeat, not the persons victimized with evil. Those of us who struggle against racial injustice must come to see that the basic tension is not between races. As I like to say to the people in Montgomery, Alabama: "The tension in this city is not between white people and Negro people. The tension is at bottom between justice and injustice, between the forces of light and the forces of darkness. And if there is a victory it will be a victory, not merely for 50,000 Negroes, but a victory for justice and the forces of light. We are out to defeat injustice and not white persons who may happen to be unjust."

A fourth point that must be brought out concerning the method of non-violence is that this method not only avoids external physical violence, but also internal violence of spirit. At the centre of non-violence stands the principle of love. In struggling for human dignity the oppressed people of the world must not succumb to the temptation of becoming bitter or indulging in hate campaigns. To retaliate with hate and bitterness would do nothing but intensify the existence of hate in our world. We have learned through the grim realities of life and history that hate and violence solve nothing. They only serve to push us deeper and deeper into the mire. Violence begets violence; hate begets hate; and toughness begets a greater toughness. It is all a descending spiral, and the end is destruction—for everybody. Along the way of life, someone must have enough sense and morality to cut off the chain of hate by projecting the ethic of love into the centre of our lives.

No Sentimental Emotion

In speaking of love, we are not referring to some sentimental and affectionate emotion. It would be nonsense to urge men to love their oppressors in an affectionate sense. Love in this connection means understanding goodwill as expressed in the Greek word *agape*. This means nothing sentimental or basically affectionate; it means understanding, redeeming goodwill for all men, an overflowing love which seeks nothing in return. It is spontaneous, unmotivated, groundless, and creative. It is the love of God operating in the human heart. When we rise to love on the *agape* level, we rise to the position of loving the person who does the evil deed, while hating the deed that the person does.

**Mr. King is minister of Dexter Avenue Baptist Church, Montgomery, Alabama, and was a leader in the non-violent resistance movement against segregation in Montgomery's bus system.*

A fifth basic fact about the method of non-violent resistance is that it is based on the conviction that the universe is on the side of justice. It is this deep faith in the future that causes the non-violent resister to accept suffering without retaliation. He knows that in his struggle for justice he has cosmic companionship. Now I am aware of the fact that there are devout believers in non-violence who find it difficult to believe in a personal God. But even these persons believe in the existence of some creative force that works for togetherness, a creative force in this universe that works to bring the disconnected aspects of reality into a harmonious whole. There is a creative power in the universe that works to bring low gigantic mountains of evil and pull down prodigious hilltops of injustice. This is the faith that keeps the non-violent resister going through all of the tension and suffering that he must inevitably confront.

Those of us who call the name of Jesus Christ find something at the centre of our faith which forever reminds us that God is on the side of truth and justice. Good Friday may occupy the throne for a day, but ultimately it must give way to the triumph of Easter. Evil may so shape events that Caesar will occupy a Palace and Christ a Cross, but that same Christ arose and split history into A.D. and B.C., so that even the life of Caesar must be dated by His name. Yes, "the arc of the moral universe is long, but it bends toward justice." There is something in this universe which justifies William Cullen Bryant in saying, "Truth crushed to earth will rise again." So in Montgomery, Alabama, we can walk and never get weary, because we know that there will be a great camp meeting in the promised Land of freedom and justice.

Greatest Moral Dilemma

I cannot close this article without saying that the problem of race is indeed America's greatest moral dilemma. The churches are called upon to recognize the urgent necessity of taking a forthright stand on this crucial issue. If we are to remain true to the Gospel of Jesus Christ, we cannot rest until segregation and discrimination are banished from every area of American life. Many churches have already taken a stand. The National Council of Churches has condemned segregation over and over again, and has requested its constituent denominations to do likewise. Most of the major denominations have endorsed that action. Many individual ministers, even in the South, have stood up with dauntless courage. High tribute and appreciation is due the ninety ministers of Atlanta, Georgia, who so courageously signed the noble statement calling for compliance with the law and a reopening of the channels of communication between the races. All of these things are admirable and deserve our highest praise. But we must admit that these courageous stands from the church are still far too few. The sublime statements of the major denominations on the question of human relations move all too slowly to the local churches in actual practice. All too many ministers are still silent. It may well be that the greatest tragedy of this period of social transition is not the glaring noisiness of the so-called bad people, but the appalling silence of the so-called good people. It may be that our generation will have to repent not only for the diabolical actions and vitriolic words of the children of darkness, but also for the crippling fear and tragic apathy of the children of light.

What we need is a restless determination to make the ideal of brotherhood a reality in this nation and all over the world. There are certain technical words which tend to become stereotypes and cliches after a certain period of time. Psychologists have a word which is probably used more frequently than any other word in modern psychology. It is the word "maladjusted." In a sense all of us must live the well adjusted life in order to avoid neurotic and schizophrenic personalities. But there are some things in our social system to which all of us ought to be maladjusted. I never intend to adjust myself to the viciousness of mob-rule. I never intend to adjust myself to the evils of segregation and the crippling effects of discrimination. I never intend to adjust myself to the inequalities of an economic system which takes necessities from the masses to give luxuries to the classes. I never intend to become adjusted to the madness of militarism and the self-defeating method of physical violence.

It may be that the salvation of the world lies in the hands of the maladjusted. The challenge to us is to be maladjusted — as maladjusted as the prophet Amos, who in the midst of the injustices of his day, could cry out in words that echo across the centuries, "Let judgment run down like waters and righteousness like a mighty stream"; as maladjusted as Lincoln, who had the vision to see that this nation could

(*Continued on page* 24)

Crags

I did not know those crags were there
When summer trees were leafy
I did not guess the rugged face
That I now see so briefly.

'Tis only when the leaves are gone
And snow not yet its shielding done
That we can see the granite rock
Which binds that hillside into one.

And so with Man, 'tis only when
Emotion rips the veils from him
That others see the rock of soul
Which crag-like strengthens him.

—Gladys Taylor

he University Question

Catholics Forge Ahead

By WILLSON WOODSIDE*

HE Roman Catholic Church now operates almost half of the universities in Canada, as well as some four-score ssical colleges giving a B.A. degree. Only e of the universities it has founded has er closed its doors — Regiopolis, in ngston—and none has ever been handed er to independent or state control, as ve most of the Protestant universities. he Protestants were both earlier and onger in the field, founding eight univer-ies before the Roman Catholics had unded their first.) And no fewer than 13 w Roman Catholic universities have been artered in Canada since the First World ar.

Now that McMaster has given up the uggle against the rising cost of modern ofessional and scientific education and nded over to an independent corporation, ly four universities remain under the ntrol of Protestant denominations. They e King's College, oldest in Canada, unded in 1789 and now associated with lhousie, and Bishop's (1843), both glican; Acadia (1838), the sole remain-g Baptist university; and Mount Allison 858), the last of five Methodist and esbyterian universities, now under the nited Church.

Victoria College (1843) and Trinity 851), now federated with the University Toronto, are still controlled by the nited Church and the Anglicans, respec-ely, but no longer exercise their full iversity powers. A great opportunity has en open to Victoria to resume its full tus, move to the suburbs and become second university which the Toronto ea so badly needs. But who would ance such an expensive venture?

The remaining Protestant universities, together with Victoria and Trinity, enrol only 4½ per cent. of all Canadian university students. Fifteen Roman Catholic universities, plus St. Michael's College, federated with the U. of T., enrol 32 per cent., and the remaining 63½ per cent. attend the fifteen non-denominational universities. Despite the many recent Roman Catholic foundations, the trend in enrolment is towards the non-denominational, and particularly the provincial institutions.

Montreal Giants

The Roman Catholic group is dominated by two giants, the University of Montreal and Laval. These now rank fourth and sixth in size in Canada, or second and fourth if one includes the enrolment of the 30-odd classical colleges affiliated with each. These two institutions, with their classical colleges, account for over two-thirds of the enrolment of all Roman Catholic universities. Many of the others are, indeed, very small. Nine have fewer than 400 students; four have fewer than 110.

The overwhelming majority of Roman Catholic students attend universities and colleges giving instruction only in French. But the third largest Roman Catholic university is an interesting exception. The University of Ottawa has been bilingual almost since its opening in 1866. It gives a double course all through its Faculty of Arts. English-speaking students take French for the first two years, and French-speaking students take English all through their course. All science is taught in English, and most of the lectures in the professional schools of medicine, dentistry, law and engineering are given in English.

It is an astonishing fact that science teaching was not introduced into Laval and the University of Montreal until after the First World War. They were up to that time, and well into the 'Thirties, very small institutions, giving professional training after the B.A. In 1920 Laval had only some 200 students.

That was the year the University of Montreal finally secured its independence from Laval, of which it was a branch. It has now far outstripped its parent in size and, it must be admitted, in the difficulties under which it operates. These have become so great that there is some discussion of making the University of Montreal a provincial university. Since it is unthinkable that this greatest of Roman Catholic universities would be made non-denominational, this would be a different kind of provincial university from any other in Canada.

Jews Are Protestants!

But then everything to do with French-speaking Roman Catholic education in Quebec is different from the educational systems of the other provinces—including the amusing legal provision that Jews are Protestants in Quebec, for purposes of education! It has continued in the tradition developed in Europe after the Reformation, and has proven completely impervious to the onslaught of the "progressives." No accusation of slackness can be made against the classical colleges; they give as rigorous a training as they ever did. (They are private institutions, owned by various church bodies and charging a tuition fee, which give an eight-year course from Grade VII. This is the end of elementary school in Quebec, and the end of all schooling for about half the Roman Catholic children.)

Science Option

The chief complaint against the classical colleges is, rather, that they have not changed enough with the times. Until six years ago they taught no science, and every young French Canadian who sought a B.A. degree or entry into the major professions of law, medicine and theology in Quebec, had to master Greek, as well as Latin, English and French. Now some of these colleges offer a science option.

The French-speaking universities of Quebec, on the other hand, have been rocked by a wave of change for a generation and more. Science arrived, as we noted, in the 'Twenties, and engineering came along in the 'Forties, with their need for expensive equipment and specially-trained teachers. The flood of students arrived in the 'Fifties, and it seems that the 'Sixties will be dominated by the problem of securing adequate staff from the small French-speaking island on this continent.

It is not impossible that Laval and Montreal eventually will have to follow the lead of the University of Ottawa and teach the sciences and engineering in English, in order to be able to use the latest English text-books and draw on the whole English-speaking world for staff. ●

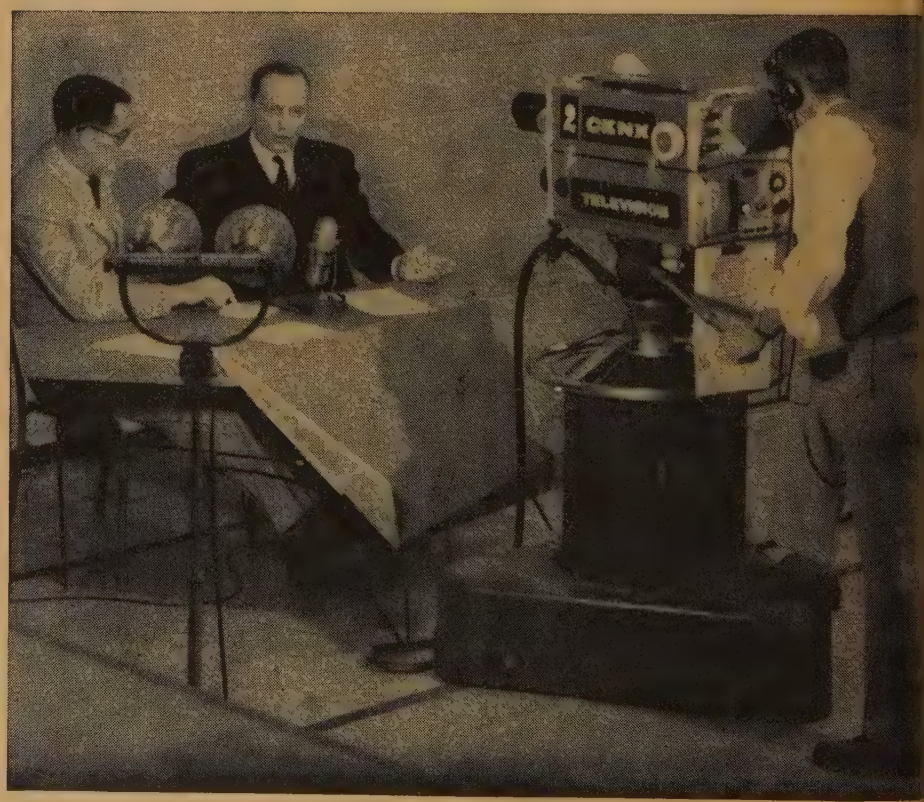
**Author of the new book "The University iestion — Who Should Go? — Who Should y?", published by Ryerson Press. $4.50.*

On TV's Channel 8

SING

Sing Time's Krug

. . . beams in on an estimated 12,000 mainly rural families within a 70-mile radius of Wingham, Ontario



Sing Time's interviewer with M and M's Smith

Story by
M. B. PENGELLEY

Photos by
Station CKNX

TIME

N the gymnasium-auditorium of the district High School at Wingham, Ont., the high-powered TV illuminating lights ned down hotly on the tense faces of 00 men about to go on the air. Jam-cked on chairs set up on the floor of the n and lining benches in the gallery, they ot their eyes pinned on two "monitor" eens where the final minutes of a evision western were running out. Ear-oned technicians fiddled with complicated uipment, innumerable extension cords it cluttered the stage up front. Song-der William Conron of the United urch's first regular live TV programme *g Time* shifted nervously from one foot the other. . . Suddenly . . . "You're !" . . . Songmaster Conron gave a orous down beat and the voices of 1,000 urch laymen burst forth with, "Rise up men of God."

The criss-crossed, red and white painted tower of station CKNX, Wingham op. 2,800), soars 650 feet over the rich d rolling farmlands of Western Ontario it run inland from Lake Huron. Known viewers as "Channel 8," the station ams in on an estimated 12,000 mainly ral homes, takes in the cities of Owen und (pop. 17,000) and Goderich (pop. ,000) which have no TV stations of their n. Wingham's is the only privately-ned rural television station in North nerica, the only small town TV station Canada. A live and hustling enterprise, station won last year's Showmanship ard given by *Liberty* magazine, edging t all of Canada's 35 other privately-ned stations.

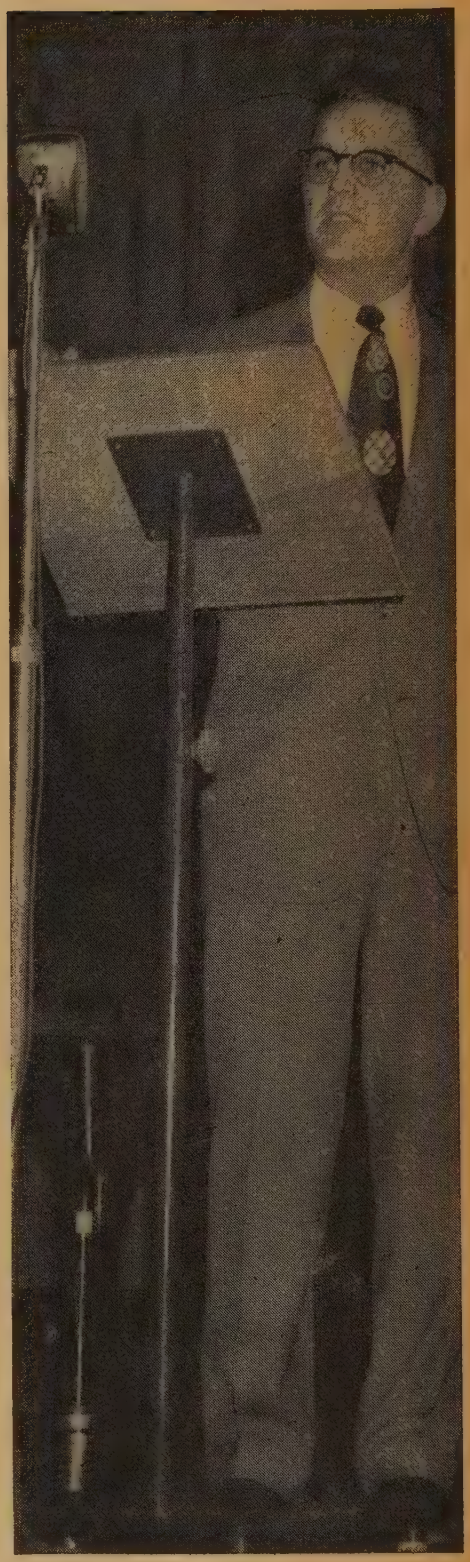
The plan to shoot Christianity into the ing rooms of CKNX viewers is the brain ild of tall, silvery-thatched Charles Krug, scholarly and resourceful theologian and n-of-all parts. A graduate of Emmanuel llege, Toronto, Mr. Krug preached for a e in a Bloor Street United Church, er taught philosophy and psychology in ount Allison University. During World ar II he by-passed the Chaplaincy for a in Canadian army intelligence. He rose the rank of Colonel, became Canada's ief intelligence officer with the joint iefs of staff in Washington. After the r, plain "Karl" Krug—as he likes to be own in the radio-TV world—did a stint Ottawa in the service of the government; but when his health began to slip, moved to tiny Chesley, Ont., and talked nearby CKNX into letting him conduct a daily, off-the-cuff news analysis programme over its airwaves. With his experience in wartime Washington to back him up, Krug's two o'clock-in-the-afternoon programme became a local hit—despite the hour.

Then came TV! Laymen in five Presbyteries (Huron, Bruce, Grey, Perth and Guelph) that lie within easy reach of the signal CKNX were soon seeing big possibilities in the new medium. So was Charles "Karl" Krug, who kept adding pepper to their enthusiasm. By September last year, the laymen were primed for action. They called a meeting in Elimville church, invited "top brass" from the United Church headquarters to attend. At the close of the meeting, Doctors H. E. D. Ashford (of the Missionary and Maintenance Dept.) and W. G. Berry (of the National Evangelistic Mission) were promising to "do the best we can" to help propel a Sunday TV programme for the area.

The next step was to approach CKNX's pioneering, public-spirited W. T. "Doc" Cruickshank, founder and general manager of radio and television in the area. Known as a good friend of the church, Cruickshank gave the laymen the kind of break they were needing: for only $200 a time they could have a half-hour spot every Sunday afternoon between five and five-thirty. Toronto headquarters came through with $6,000 from three departments to get the programme launched; and the five Presbyteries scrambled up pledges totalling another $4,000 from their laymen. "If," said lay chairman Lloyd Hutton of Kincardine, Ont., "we could get 300 men to pledge $50 each to keep this programme alive, we'd have $15,000 and we'd be well on the way to being self-supporting without help from headquarters. That's what we want to do."

Said Karl Krug (whom the laymen were pleased to name "Programme Director"): "This TV programme has aroused a new spirit of comradeship and co-operation throughout this whole area. It has broken down Old Conference boundaries (three United Church Conferences intersect around Wingham — London, Hamilton,

(*Continued on page 28*)



Sing Time's Hutton

Report . . . . .

Mrs. E. McKim

Rev. J. A. Davidson

Rev. V. Fiddes

R. J. Fraser

• Bigger Than Sputnik • How's Your A.C.P.?

Who Made the Moon?

By ELEANOR McKIM

LAST year on the morning of the first Friday of Lent I sat quivering in the C.B.C.'s studio in St. John's and watched the inexorably accurate hand of the clock sweep up to broadcast time. Three—two—one—the light flashed red—the operator signalled, the microphone in front of me became a monster demanding action, and I was all alone in my glass cage.

Then suddenly instead of the steel horror in front of me I could see the women of the province gathering up the breakfast dishes: in the city; in tiny outports; in lighthouses. I could see the ill and the shut-ins, and I said to them all, "This is the Women's World Day of Prayer . . ." In my mind I could see the light breaking on an island in South-East Asia where a group of dark-skinned women greeted the day with the same thoughts as were there on the paper before me. As the day curved westward fresh voices in many tongues took up the strain and here, after the silence of the Atlantic, in this most easterly tip of the New World, I and all those who listened were forming a new link in the chain.

Hour by hour across the continent, till darkness fell on a small mission in the western Arctic, women would meet in huge cathedrals, village churches, and country schoolhouses, singing the same songs, praying the same prayers.

This World Day of Prayer is thirty-odd years old, starting in the U.S.A., spreading to Canada and through the world wherever the Christian message has been sent. Each year a service is prepared by some outstanding woman. Last year it was written by a woman who had spent eight years behind the Iron Curtain. Committees consisting of representatives from all Protestant churches in each community plan and carry out the local service.

For this one project all race and denominational differences are put aside, all are met in one common purpose and anyone who has looked into the faces of the women at one of the services feels this unity.

This great arch of prayer encircling the world rises with a greater power than that which launched Sputnik 1 or 2 or any of the proposed rockets or missiles and it rises higher and farther than that little imposter of a moon or any of its successors will ever reach.

The Christian women of the world say, as they have always said, in the words of the hymn with which each Women's World Day of Prayer closes:

"So be it, Lord, Thy throne shall never,
Like earth's proud empires, pass away;
Thy Kingdom stands and grows for ever,
Till all Thy creatures own Thy sway."

Ad Lib

By J. A. DAVIDSON

A FEW days ago My Irritable Friend told me about a little research project on which he has been engaged for some time. He says that the long years he has served on committees of the Church which have oversight of the settlement of ministers have given him much information on and many insights into the steep and thorny way to ministerial advancement, and he has tried to apply to this the best methods of contemporary social science. (He says that only his fine sense of delicacy keeps him from a discussion at this time of the concept of "ministerial advancement.")

On the basis of all this he has devised a simple rating-scale by means of which ministers can calculate what he calls their "advancement call potential," their "A.C.P."

He points out that this, of course, can give only a part of the picture, and he admits that the thing can be completely upset by such "significant incommensurables" (that's what he calls them) as conspicuously outstanding abilities, strategic assistantships, influential friends and relatives, and the casual, unpredictable smiles of Dame Luck. But he claims that when due allowance is made for such things the rating-scale can be of considerable value to "interested ministers."

He gave me a rough draft of his litt test, and he has given me permission use it, as a public service, in this colum (He says that when he polishes it up a l he may present it officially to the Churcl

1. Extended research has established th for "advancement" purposes the optimu age for ministers is 36 years 6 months. you are within six months of that eitl way you get ten points. You lose one poi for each year you are younger than 36 older than 37. But you cannot get negative score on this—you simply get points if you are under 26 or over (Don't fret if you get no points here: y may make it up later.)

2. Academic degrees other than docto ates are of no significance, and honora D.D.s are as potent as earned Ph.D.s a Th.D.s You score five points if you c legitimately be called "doctor."

3. You get half a point for each ye of full-time pastoral experience, up to maximum of twelve years.

4. An English or Irish accent will gi you two bonus points; and you get thr for an authentic Scots one.

5. Your score is partly determined geography. Take four points if you a now within 150 miles of the church which you are interested. You get no poin if you are in the "dead zone," between 1 and 500 miles. (Don't expect committe coming to hear you to leave home befo six o'clock on Sunday morning.) If y are beyond 500 miles ("distance len enchantment to the view," i.e., their vie of you) you get two points.

6. You get a point, up to a maximum four for this section, for every fraterr organization, service club, etc., in whi you are active. And you may count extra point here if you have ever taken Dale Carnegie course. (Arthur Murray, n Sorry.)

Now add it all up.

If you have twenty points or more y should make the play-offs quite handil And you can still be hopeful if your sco is between twelve and twenty. If yo score is between seven and twelve y needn't give up hope, but don't phone t movers yet. If you have fewer than sev

• This Is Success?

oints you may find some comfort in eminding yourself that this is only a very ough guide: never lose sight of those significant incommensurables," and, anyway, you can always write a nice letter to he secretary of the conference settlement ommittee.

Good counting, chaps.

Success Story

By VICTOR FIDDES

IN a recent issue of *Saturday Evening Post* the success story was told of a arge Presbyterian Church in Fort Wayne, ndiana, which decided to stay in the entre of town and equipped itself magnificently for the task. No small part of the hurch's success is attributed to the ndefatigable labours of the minister who, long with a large and competent staff, has iven the church a vitality which it never ad before. The list of the pastor's weekay activities is staggering. "His normal orkday, which he says is not unusual for is calling, begins at 8 a.m. and ends after ne o'clock the following morning." He nocks Sunday off with a special burst of nergy:

The minister's big day starts for Rev. ohn Meister at 7:30 when he begins checkng to see that all is in order for the first ervice at 9:15 — staff, ushers and babyitters at their posts, altar flowers in place, cripture passages marked. . . By 9:15 the oint, as the teen-agers say, is jumping. Jp to 1,000 people are attending service n the main church. More than 700 of heir children, in the care of 120 Sunday chool teachers and ten volunteer officers, re distributed among four crib rooms. The dult choir is in full voice in the main hurch, accompanied by the doughty new 80,000 pipe organ. The boy and girl hoirs are tuning up in the children's chapel here another service is in progress.

On Sundays alone the minister gives five ermons or talks, and through the week he ddresses many gatherings. Preparation for hese mental exercises is made, states the rticle, between eleven o'clock at night and one o'clock the next morning, and on Saturdays.

It may be that this *Post* article through misplaced emphasis has given me the wrong impression of a success story. In justice to the article it should be mentioned that among the many activities supervised by Mr. Meister are several prayer cells and devotional study groups. Nevertheless the impression remains that the minister's measure has been taken by the same yardstick that the world uses to measure success elsewhere—the crowd at the gates.

Is it sour grapes to ask whether First Church is being quite fair to its minister to allow him to assume the rôle of chief executive officer of the institution. Under what necessity does a minister of the word and sacraments rush around at 7:30 on Sunday mornings checking the posting of baby-sitters and the placing of altar flowers? If Mr. M. is to be seen at all on Sunday mornings before he is seen in the pulpit why is he not seen quietly strolling in the park?

John Oman in his *Office of the Ministry* stated that "when the minister impresses the world as phenomenally busy, he should look to his ways with searching of heart." According to John Oman there should be a lot of heart searching among the Protestant clergy of America. I know that the British and the Americans have a different way of looking at things in this regard but I am reminded that it was an American, Woodrow Wilson, who once said: "A minister is the only man I know who is paid for what he is rather than for what he does."

• Three a Year

The Doorbell Rang

By R. J. FRASER

IT was an Elgin House group discussion on "recruiting," with someone reporting, "A thousand pulpit vacancies—a few hundred candidates in sight."

We asked, "Can it be that the laity are like the 'frozen capital' of the church?" The tremendous investment in experience and talent, home resources and facilities, even desires — can these be released, to blossom into productivity for the ministry? Well, our answer is, it can. Because it has, as this "Doorbell" story may help to illustrate. It happened in an ordinary citizen's home, that of an elder and his wife, on an ordinary residential street, where they, themselves, are repeatedly amazed at what happens.

It was convocation in St. Andrew's, Saskatoon. A past Moderator referred to that home, in his address. Up spoke a young graduate. "I know it, sir. Because my wife was converted there. She was an Anglican, but she came back and helped put me through for the United Church ministry."

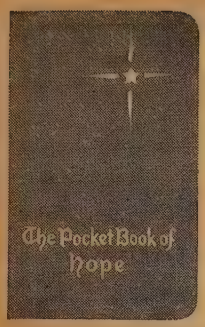
"There's a lonely army lad in your city," wrote a minister. "Please look him up, if you're still interested in young people." He came, he listened, he lived with us, and when at last he found God's plan, army life palled and he was granted his discharge. In Union College, Vancouver, he is half through his course in theology.

One Fireside evening when a minister, from seventy miles away, drove up with a carload of young people, he announced: "I've brought my boy along. Nothing has happened to him through my ministry, but maybe it will here." Because it did, his son is in his final year at Emmanuel.

A chunky young man accosted us on Sparks street. "I was asked to the fireside one evening and another chap my age said something that just impelled me to talk with him. But every room and corner was filled, so we lifted the table cloth and crawled under. Lying on our tummies there we talked my life through to an inevitable conclusion, and right there I handed it over to Christ. Now I've given it to the ministry."

We think of George, too, who was with the National Research Council. A cousin journeyed from New York to introduce him. "Exposure to this home circle is what he needs," he said, and rushed away to catch his train. George stuck around, and the "exposure" so worked that both he and the girl whom he met by the fireside, and

(*Continued on page* 29)



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The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions and combining several similar questions in one.

Q. Is it proper for the members of the congregation to call the minister by his first name?

A. On formal occasions we think it preferable for the minister to be addressed formally. On informal occasions we see nothing inappropriate in good friends, ministers or laymen, using first names.

Q. Should teachers be asked to teach without training?

A. No! There should be a regular leadership training course in the local church.

Q. When communion is being served, should the cross be on the communion table with the bread and wine, or should it be removed to the pulpit? Or some other place?

A. This is one of the problems created when crosses are placed on the communion table, and a reason for considering a pendant cross. As far as we have been able to determine it seems best to remove it altogether for the communion service, but it may be quite inappropriate to place it on the pulpit or the top of the piano or some such place for the service.

Q. Should ministers' wives work to bolster the family income?

A. We suppose we should say "No." But there are some good reasons why some should. Some ministers' incomes are so low and their expenses so high this is the only way possible to keep respectable. In addition, many ministers' wives are excellent teachers, nurses, etc., in communities where there is a desperate need, and not to work would seem like burying their talents. Then, too, there are many wives who can do two jobs well, and their own personalities require expression in useful work. We are quite confident that the ministers' wives will be able to add to this list.

Q. If we don't put offering plates on the communion table what can we do with them?

A. Some congregations have small tables at the side. Others keep empty plates at the back of the church, and only place the "full" plates on the table.

Q. We have had an argument concerning the United Church's work with delinquents and unmarried mothers, etc. What does the Church do?

A. Runs six redemptive homes for which, for obvious reasons, not too much publicity is given.

Q. What sort of persons are cared for?

A. In 1956 they cared for 279 girls; there were 243 maternity cases; among them 81 juveniles, 80 court cases, and two mentally deficient, twenty who were ill, and a few needing temporary shelter before being restored to their parents. Over 200 of them were students and office-workers.

Q. Why does the United Church not use unleavened bread and fermented wine in Communion?

A. The questioner is probably familiar with customs in Orthodox, Catholic and other churches where communion is observed very frequently. Unleavened bread and wine have the practical advantage that they do not grow stale or spoil when kept even at room temperatures. In the less frequent observances in the United Church ordinary bread and fruit juice present no practical problems. Further, they are ordinary or common things used to symbolize the body and blood of Christ. Unleavened bread and wine, common in Palestine, are strange to us. Further, the United Church has been traditionally in favour of abstinence and many of its people would be offended by fermented wine. No one is offended by bread or grape juice.

Q. Does The United Church of Canada believe that a man is called by God to the ministry, or to any other type of work, doctoring, farming, etc.?

A. We believe that a man may be "called" to the ministry and to many other vocations—but "call" means different things to different men.

Q. Do you condone strong partisan election sermons, delivered the day before election?

A. No.

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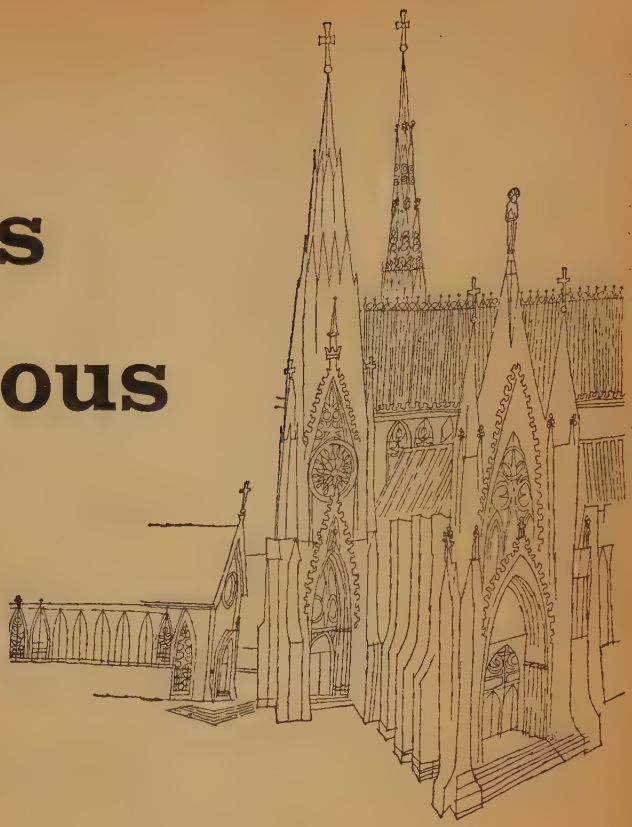

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The Pastor's Study provides

Counsel by Radio

By MARY C. BISHOP

A RADIO service, unique in the Province of British Columbia, is a special feature being offered by the New Westminster radio station to its many listeners throughout the Lower Mainland and Vancouver Island.

Each Sunday evening at 10:30 a telephone rings and a quiet voice answers: "Good evening, this is the Pastor's Study."

These words invite the caller to tell his or her problem, sure of a sympathetic, understanding reception and helpful advice, both spiritual and practical.

Realizing the need for a programme to give people help with their personal problems, radio station CKNW introduced the sustaining broadcast as an experiment on November 17th, 1951, with the Rev. J. W. Smith of Collingwood United Church, Vancouver, as counsellor.

Started as a half-hour feature, it developed into an 80 minute programme a few months later owing to the enthusiastic response. Now the station employs a receptionist to handle the Sunday evening calls and contributes towards the salary of a full-time secretary for Mr. Smith at his church office. The pastor gives his time and efforts free.

The problems presented deal with family matters from both the parental and adolescent points of view, personality traits, alcoholism, marital difficulties or just a request for a prayer to be offered for someone ill or in trouble.

Being among the first ministers in Western Canada to take an active interest in the problem of the alcoholic, Mr. Smith was one of a group which was instrumental in organizing the Alcoholics Anonymous Association in Vancouver in 1944.

He thus has gained an insight into the drinking problem which enables him to offer concrete advice to those seeking such help.

His contact with social workers, doctors and charitable organizations also has given him a deep understanding of human frailties. This accounts, in part, for his success as a counsellor.

The pastor avoids becoming embroiled in doctrinal arguments. He offers his help and advice to his callers who represent many religious faiths. Then he frequently urges them to seek further guidance from ministers of their own faith.

In the early years of the programme some calls were received from insincere listeners who presented "fabricated" problems with a view to belittling the programme.

To many of these callers the pastor, although sensing that the problem was not genuine, gave serious answers knowing that someone in the listening audience might have just such a problem and would be helped by his advice.

Some trouble was experienced occasionally also by callers becoming argumentative or using undesirable language. Now, however, through a "screening" by the receptionist, of the questions or problems to be presented, "nuisance" or "crank" calls have been eliminated.

During Mr. Smith's occasional absences his place is filled by guest ministers or by members of Alcoholics Anonymous group. In the latter case, of course, only questions pertaining to alcoholism are accepted.

As a result of this work, Mr. Smith receives many requests for private interviews and is often booked from two to three weeks in advance. For urgent cases his secretary manages to squeeze a few minutes into his busy schedule.

His mail is extensive, containing many letters of appreciation for his advice. Thanks were expressed by a man who had contemplated suicide and changed his mind after listening to a broadcast. A couple who had been living in a "common-law" relationship came to Mr. Smith to have a marriage ceremony performed, after hearing his advice on the air.

he Chatterbox

HE West Indies Federation came into being officially in January with the taking up of office of the governor general designate, Lord Hailes; the first elections will held in March, and Princess Margaret, the Queen's representative, will inaugurate the eral legislature on April 22nd. Canadians may learn about this new Federation from inexpensive booklets just arrived: *"The West Indies — a New Federation"* by xander Brady in the "Behind the Headlines" series published by the Canadian Institute International Affairs, 20c.; and the attractive larger booklet from Mount Allison iversity containing the speeches given at the Summer Institute August 8 - 10 on nada and the West Indies," 60c., from Mount Allison Bookshop, Sackville, N.B. ese addresses by Canadians and West Indians, experts in the subjects discussed, mented by the clear and concise story of the Federation by Dr. Brady, professor of itical Science, University of Toronto, should give readers the necessary information inst which to place present and future events of the newest federation in the British nmonwealth. . . Who-dun-its do not often come our way for review. We enjoyed *here is Jenny Now?"* (Toronto: Doubleday) $3.50, because Frances Shelly Wees is vell-known writer of this type of story and the setting is Canadian. The interest is tained and the suspense mounts chapter by chapter. And what more could one ask?

---

astery and Mercy

By Philip M. Martin. (Toronto: Oxford University Press.) $3.00.

Reviewed by Victor Fiddes.

This book is a study of two religious ms, "The Wreck of the Deutschland" G. M. Hopkins, and "Ash Wednesday" T. S. Eliot.

Gerard Manley Hopkins was a Jesuit of nineteenth century whose obscure and icult poetry Robert Brydges brought to t. Hopkins found in the tragic ship-ck of *The Deutschland* which took place the winter of 1875 at the mouth of the ames an occasion to analyze the spiritual ggle of his own life. The crux of this icult poem is that the world's sorrows understandable only in the light of rist's cross, and Christ's cross can be lerstood only in the light of the world's rows. Hopkins' unusual use of rhythm, peculiar choice of words, and the gram-tical and syntactical short-cuts which he ploys all contribute both to the force the obscurity of this poem.

T. S. Eliot's "Ash Wednesday," a small m in six parts dealing with the subject repentance, is better known but no less icult. Eliot's familiarity with Dante's ivina Comedia" explains much of the siveness of "Ash Wednesday." There ere the same concentration of thought vitality of expression as in the poetry Hopkins.

Philip Martin's introduction to these ms and his notes about them render aningful two significant religious writ-s which would otherwise be exceedingly icult.

ristianity Among the Religions the World

By Arnold Toynbee. (Toronto: S. J. Reginald Saunders and Co., Ltd.) $3.25.

Reviewed by C. Clare Oke.

n this series of four lectures the world's t distinguished historian discusses nly some influences of Christianity upon Western civilization, the chief enemy of it and the other religions, and the attitude that, in view of their common adversary, it should adopt to those religions.

Toynbee claims that Christianity has blindly tolerated the rise of nationalism and the practice of war, fostered profit-making as the purpose of work, industry, and business—he traces capitalism further back than Tawney to the traitorous world-liness of the Benedictine and other monks —and developed fanaticism and bequeathed it to Communism.

He believes that the most serious foe of all religions is our worship of ourselves in the plural in the shape of collective human power in its two recent forms, Communism on the other side of the Iron Curtain and Nationalism on this. Its extreme danger lies in its equipment by modern technology.

Our author does not advocate a synthesis of the higher religions in a new artificial one but—and he is addressing Christendom —he asks insistently whether, in the face of such a formidable and evil opponent as proud, scientific collectivism, those religions may not become more open-minded and, more important still, open-hearted towards one another.

The Idea of Liberal Democracy

By Nathaniel Micklem. (Christopher Johnson, London, and The Ryerson Press, Toronto.) $2.50.

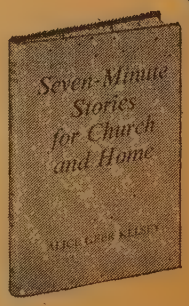
Reviewed by R. C. Chalmers.

Any book by Dr. Micklem, the former Principal of Mansfield College, Oxford, is well worth reading. This book is no exception.

Dr. Micklem has a deep interest in politics. He is the President of the British Liberal Party, but in this book he is not concerned with "the day-to-day vagaries of political life," or "the rivalries of parties" but "with fundamental principles" of politics.

In eight chapters the author deals in a brilliant manner with such subjects as "The State," "Liberty," "Human Nature and Politics," "Democracy as an Ideal," "Democracy as Political Device," "National

7 MINUTE STORIES for Church and Home



Alice Geer Kelsey

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Education and National Religion," "Natu Law," and "Progress."

Dr. Micklem states that a belief Natural Law as an expression of the l of God in the universe is basic to sou politics. "If there be no eternal justic he writes, "to which all peoples and a are subject, to which minorities, the we and the wronged can appeal, there is end to freedom, for nothing limits power of the strong or the majority. W is necessary for freedom is the convict that this is a universe in which justice not an abstraction but as much a law nature as is gravitation or the conservat of energy" (p. 116).

In the last chapter the author states t much of liberal democracy in the rec past has been based on illusion "for th is no automatic rectilinear advance mankind." But he believes that basic any liberal democracy today and tomorr there must be a concept of man as a ch of God, yet a fallen creature. Such concept is based on religious faith. regards the religious issue of "incompara political importance" because "from political point of view a far greater dan to our democratic way of life (than fr Communism) comes from those teach and men of influence in public life w deny that man is a spiritual being with soul and claim the total relativity of ethi repudiating the notion of any eternal just binding upon men and nations" (p. 128

There is much food for thought in t challenging book.

Tartan Pimpernel

By Dr. Donald Caskie. (Toronto: Br ish Book Service.) $3.25.

Reviewed by Roman Collar.

I can truthfully say that as a review this is one book that I have read throu It is not fiction, but is more gripping th most books of that sort. That which fi attracted me was the strength of I Caskie's English. I did not notice a we paragraph in the whole book.

The author was minister of the Sc Church in Paris when World War II beg He is gradually drawn into the machi for shuttling the "wanted" by the conqu ing Germans and Vichy France to Spa and thence to Britain. He thus becom the "Pimpernel." The Seaman's Missi in Marseilles becomes Dr. Caskie's hea quarters—that is the start of the "und ground" way of escape.

Terrible and heroic things are describe some men become brutes, and others ang —yes, angels. I commend this book wi out reserve, written by a "man's man."

"They Knew Jesus"

By George W. Cornell. (Toronto: Geo J. McLeod, Ltd.) $4.50.

Reviewed by E. M. Cook.

I am not partial to religious or Biblic fiction but this book is such a close a natural portrayal of twenty-four N Testament characters whose lives we brought to a climax and mostly fundame ally changed by Jesus that one is carri

ng from chapter to chapter almost for-
ting that it is imaginative writing.
The author is Religious Editor of *The sociated Press*. It is evident that he has de a close study of the Four Gospels d read widely in background and related itings. There is little in the book that s not some historical support or tradi-nal warrant.
From Mary, Joseph and Simeon to Pilate d Paul the characters live, one feels, in e perspective with Jesus as the Trans-mer of Lives or Stone of Stumbling. shop Gerald Kennedy of the Methodist urch says truly, "I do not see how any-e can read this book without achieving a eper comprehension of what Jesus means men. Best of all, we get the feeling that at He has done for others, He can do us."

hn Kieran's Treasury of reat Nature Writing

(Toronto: Doubleday Publishers.) $5.75.

Reviewed by Honor Buttars.

John Kieran, American nature writer, s in one good plump volume gathered gether around sixty selections of nature itings from English speaking authors. ak Walton's "The Gentle Art of Fish-" begins the collection, and we are led wn through the centuries, seeing all the atures of the world, the trees, the wind, weather and other mysteries of the th through the dedicated, sympathetic es of those long dead, and those still ve, who have loved nature and have nted to know more about her ways. ere are famous names included in this lume such as John James Audubon, arles Darwin, John Burroughs, W. H. dson, Theodore Roosevelt, William ebe, Rachael Carson, and many others, ne not so well known, too, but John eran has a concise, informative and ertaining introduction to each one.
This is an excellent book for leisurely ding, a good bedside book, one that can picked up to read several selections and en put down again. But it is not a book be forgotten. Its bright illustrated jacket a continual lure to leave off one's duties d go venturing forth again into the world nature.
The author could not resist inserting ure poems after many of the selections, d each rarely fits the preceding prose ject — an ode to an eagle follows the uggle with a cayman. Mr. Kieran may a certain wry humour out of this situ-on, but the poetry is good and does not r the intent of the book.

reasure Under the Sea"

By N. B. Stirling. (Toronto: Doubleday, Publishers.) $5.00.

Reviewed by H. E. D. Ashford.

A different and unexpected book from pen of Nora Stirling. From the title, hardly knows what to expect, and it s not do justice to the swing and extent this exceptional book. It is far more n "Treasure Under the Sea"; it is his-y, fact, and fiction all blended together o one of the most readable, educational d informative books to come from the ss this past year.

Marriage and the Unconscious

By Edward F. Griffith. (Toronto: Clarke, Irwin.) $4.25.

Reviewed by Mervin A. Bury.

This is an excellent book written for all who are concerned with the preservation of Christian Family Life. Its particular value lies in the fact that it is written by an experienced English psychologist who has become expert in dealing with marriage problems of every type. Although his approach is that of the trained psychologist, he also understands the spiritual aspects of marriage. Accordingly he gives special attention to the Christian Doctrine of Marriage with consideration of Christ's words on this subject.

Four different cases of marriage disharmony are dealt with and analyzed, revealing how both physical and emotional factors are influenced by forces in the unconscious.

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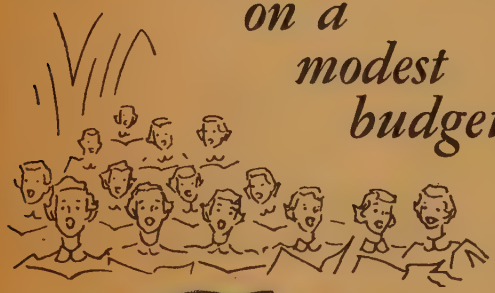

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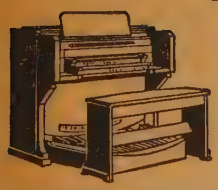

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THE DOORBELL RANG

(*Continued from page* 17)

married, are in full-time missionary serv in the distant north.

Doug came out of the air force, with D.F.C. cached modestly in his kit bag, a was being groomed for a business car when a chance acquaintance introduc him to our supper table. That was t beginning. God never let go His grip un Doug gave up his job, sold his home, a went through Pine Hill Divinity Hall, a the W.M.S. sent him and his wife to Ind

Over fifteen years the recruiting para has continued, amazingly, likened to o of God's divine assembly lines turning o the *primary* products, *AT AN AVERAG RATE OF THREE PER YEAR!* You men and women, they emerge, candidat for the pulpits and the mission fields India and Japan, Africa and South Se and the lonely fringes of the homelan Some have been volunteers for the Trai ing School and some for the Missi Hospitals; others become mistresses of t manse. And there have been full-tim leaders in campus Christian work.

Ordinary homes, with their informalit using "just what you have," are potent redemptive auxiliaries to the local instit tional church, and the evidence of t outreach of their personal evangelism *PRODUCTIVITY.* ●

SEGREGATION

(*Continued from page* 12)

not survive half slave and half free; maladjusted as Jefferson, who in the mid of an age amazingly adjusted to slave could cry out in words lifted to cosm proportions, "All men are created equa and are endowed by their Creator wi certain unalienable rights, that among the are Life, Liberty and the pursuit Happiness"; as maladjusted as Jesus w could say to the men and women of H generation, "Love your enemies, bless the that curse you, do good to them that ha you, and pray for them that despiteful use you."

The world is in desperate need of suc maladjustment. Through such courageou maladjustment we will be able to emerg from the bleak and desolate midnight man's inhumanity to man into the brigh and glittering daybreak of freedom an justice. ●

No Favours

God's own children—black or white,
Are no different in His sight,
For His holy light within,
Shines through any coloured skin.

—W. M. Mawle.

About People and Places

tudents Discuss Religion

University students from three areas tended regional conferences sponsored by e Student Christian Movement. Fifty from e West met at Weyburn, Sask., where they iscussed "Mass Communication," a study f the communication of the Gospel, with ev. Shaun Herron, former Editor of "The ritish Weekly." "Faith and Life" was the eme in the central area, where Dr. George aird of the Divinity Faculty, McGill Uniersity, gave the main addresses based on aul's Epistles. The Eastern Conference ad "Christian Discipleship and Responsiility" for its theme, to which Dean E. M. hidden, Faculty of Divinity, Acadia niversity, spoke, as well as Rev. K. M. amilton, Elmsdale, N.S., and Rev. J. D. . MacDonald, Halifax.

cumenicity and Healing

Twenty-three theological colleges were presented, when 45 students and 12 faculty embers met in a conference at Emmanuel College, Toronto. Prof. David Hay of Knox College was the main speaker on the Conference theme, "The Doctrine of Grace." A Roman Catholic point of view on "Eumenicity" was given by Prof. Lawrence Lynch, St. Michael's College, Toronto, and Dr. H. Hutchison, St. Paul's Presbyterian Church, Peterborough, addressed the conference on "Spiritual Healing."

Youth in the Pulpit

Young People of the Coronation Presbytery opened **Youth Week** with a rally at Camrose, Alta., and closed it by taking services in groups of three, at sixteen charges on what is known throughout the Presbytery as "Changing the Pulpit Sunday." Through these services congregations learn of the work done by the youth organizations in the churches of the area.

March Missions

Mrs. Victoria Booth Demarest, Congregationalist minister of the U.S.A. and granddaughter of General William Booth, will conduct preaching missions in United Churches at Listowel, Mount Forest and Welland in March. These are under the sponsorship of the local Ministerial Associations.

Baptist Youth to Canada

5,000 Baptist youth from 45 countries, meeting in a world conference in Toronto in July, will be addressed by the Prime Minister, **Rt. Hon. John Diefenbaker,** honorary patron of the event, on the subject of world peace.

Along the Shore

They are making a film on the Maritime charge of Musquodoboit Harbour, N.S., depicting life in the ten churches along the shore that Mr. Fred J. Withers, the lay minister, supervises. The film will be shown from Petpeswick Inlet to Ship Harbour. "The Wayfarer," a single mimeographed sheet, carries the news of the charge to Bayers Settlement, Musqudoboit Harbour, Head of Jeddore, Pleasant Point, Clam Harbour, Oyster Pond, Jeddore, Lake Charlotte, Clam Bay, Owl's Head Harbour and Ship Harbour.

All appointments are actively at work. A

Korean Widows Turn Nylons into Drapes

IN the Widows' Work Shops in Seoul, Korean women thread nylon, cotton and hemp through the machines and skilfully weave curtains, mosquito nets, drapes and rugs for which there is a constant demand. The nylon thread, secured by ravelling and bleaching old stockings, is used also in "The Wandering Girls' Home" for making gloves and socks on machines donated by the manufacturers.

Miss Anne Davison, W.M.S. missionary home on furlough from Korea, told of this work recently and suggested ways in which Canadian women can support such self-help projects and ventures.

These things are needed: old nylon stockings; blankets; tops and lining for quilts (Korean women pad their quilts to the required thickness and these are used in emergency parcels for burned-out families); woollen "tailors' samples" from which jackets are made for small children; layettes for hospital use; coloured flannelette; lengths and pieces of cotton and wool such as are sent in CARE parcels; sewing materials, needles, thread, yarn and embroidery cotton (DMC fast colour); drapery remnants for cushions and bags; towel-kits and "check-pos" which Canadian children can assemble (See leaflet "Please" from Overseas Relief Committee for instructions); Handy-kits for boys which might include pencils, crayons, scribblers, novelties and socks. These would probably be used in the "Hamduck" (Nurturing Virtue) Hostel which cares for children of forty-five pastors, for children in Vacation Bible Schools, or to meet emergency needs. Small cartons of wash-cloths and soap are very useful.

Korea is still one of the major areas of need for which The United Church of Canada takes responsibility. Also in The Near East the situation is tragic. 900,000 Arabs live in crowded refugee camps and depend upon United Nations and Inter-Church Aid to help them. The grant through the World Council of Churches for European Relief goes in part to Hungarian patriots, and to Greece where Inter-Church service teams are dispensing food and clothing as well as supplying aid to farmers for rehabilitation of areas damaged through storms and earthquakes.

During 1957 The United Church of Canada, through the Overseas Relief Committee, distributed $125,000. This went to such projects as Hungarian relief; flood relief in Pakistan; aid to pastors in Viet-Nam; to the Christian Children's Fund in Japan for schools, clinics and orphanages; for emergency disaster relief in Jamaica; for rehabilitation of Kikuyu in Kenya; for health services, including a mobile unit in Japan; for relief in Hong Kong, the Near East, Korea, and over $50,000 to the World Council of Churches for refugee relief through its agencies.

Church groups in Canada may gather relief materials and pack and send to the depots; they can put Overseas Relief in their budgets, and they may contribute to the overhead and shipping charges.

New and good used clothing is always in demand; knitted sweaters, scarves and socks for all ages; new clothing for babies and children; knitted afghans. Instructions about sending clothing and what to put in the bales and parcels are given in the two pamphlets "A Reminder About Overseas Relief" and "Please" which may be obtained from the Overseas Relief Committee, 299 Queen St. W., Toronto 2 B, Ontario.

The two depots are "United Church Overseas Relief," 100 Simcoe St., Toronto, Ontario, and "Welfare Industries," First United Church, 111 Victoria Drive, Vancouver, B.C., which sends materials only to Korea. Goods should be sent to the nearest depot.

Money for packing and baling costs, for inland transportation and overhead depot expenses, should be sent at the rate of 10c. per pound, marked "For Overseas Relief, Overhead and Shipping Charges," to Dr. V. T. Mooney, Treasurer, The United Church of Canada, 410 Wesley Buildings, 299 Queen Street West, Toronto 2 B, Ontario.

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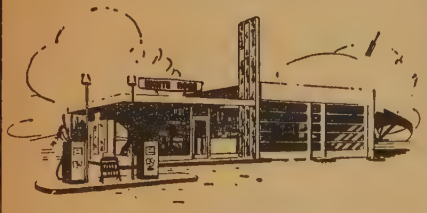
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former school house has been bought for church and community purposes at Bayers; a loud speaker has been rigged in the Tower at Musquodoboit Harbour and bell recordings are broadcast before each service; a hymn board memorial to Sandy Myers was dedicated at Head of Jeddore; Clam Harbour saw a film of summer activities, and at Lower Ship Harbour, the Sireman baby was baptized. 35 were baptized on the charge during the year, and 42 received into fellowship, 33 by profession of faith, 9 by transfer. All appointments except one added new members.

August in Tokyo

Tokyo, Japan, is to be the scene of the **14th World Convention on Christian Education,** August 6-13. Of international character, the convention and the World Institute on Christian Education which will precede it, will have a large number of Japanese delegates and sizable groups from other countries. 600 is the quota from the United States and Canada. Programme speakers will be from as many races, countries and churches as possible. Group leaders include **Dr. Alvin J. Cooper,** Associate Secretary of the Board of Christian Education, and **Rev. Wilbur Howard,** Associate Editor, Sunday School Publications.

Ghana Garden Party

At a Garden Party given by the Ghana Christian Council to welcome delegates to the International Missionary Council, the president, Christian Baeta, paid tribute to the work of the pioneer missionaries and stressed the work still to be done. Prime Minister Nkrumah said that while the risks taken now were less than in early days, the need is as great, particularly for work among the young people going into the towns, where they are free of the old social disciplines based on tribal religion but not always ready for the risks of their emancipation. Dr. John MacKay, Chairman of the Council, emphasized the great gain that would come if Anglo-Saxon cultures could unite their qualities with the greatness of Africa

Mrs. H. D. Taylor, Overseas Executive Secretary of the W.M.S., attended as the official delegate of The United Church of Canada.

Century Editor on Evangelism

Dr. Theodore A. Gill, Managing Ed of "The Christian Century," will add the annual meeting, February 25-28, of Board of Evangelism and Social Serv the Secretary, Dr. J. R. Mutchmor, announced. The Moderator, Rt. Rev. Ja S. Thomson, D.D., will speak at an open session, and others who will address Board include Prof. Everett Tilson, Van bilt University, on the subject "Sho Christians Drink?"; Rev. A. Dudley W Chicago, on "The Church and Indust Life." At the session of the Church International Affairs the speakers are to Principal George Caird, United Theolog College, Montreal, and Professor C. Wr Mills, Columbia University.

Lay Preachers Mobilize

A **Lay Preachers' Association** has b organized in the Niagara Presbytery w the purpose of training people as preachers, to encourage study, and to m available to the Presbytery a group of preachers who may be called upon pulpit supply. It is open to all Presbyt members and includes licensed and prosp tive lay preachers. Study texts have b approved and a course planned. If there any other such organizations in The Uni Church of Canada, Rev. Harry Kay, Vi land, Ont., would like to exchange ideas.

Pilgrim Is Back

Pilgrim United Church, Hamilton, opened eleven months after the interior destroyed by fire. Special services were he conducted by the minister, Rev. C. Hetherington, with Rev. A. D. Waite, former minister, as guest speaker, and R E. W. Brearley assisting in the eveni More beautiful than the old, the new chu is also better equipped to serve the dov town area.

The Roof's Back On

St. Stephen's Church, Chelmsford, O was dedicated recently. Despite setba including a summer hurricane which bl off part of the roof, a two weeks' flurry hammering, painting, sewing and wir that left little time for sleep, brought building to readiness at opening day wh

Prime Minister Nkrumah, Christian Baeta and Dr. MacKay in Ghana

5 people were present. While Protestant ɔrk began here in the '90's, it lapsed in this mmunity and only an occasional service ıs held until 1954 when the Board of ɔme Missions sent in a student, Mr. rnard Warren, to establish a preaching rvice. Plans for a church were made and congregation later became part of the embley Pastoral Charge with their former ıdent as minister. The building was made ssible by a $2,000 grant from the Board Home Missions and $5,000 from St. ıdrew's Church, Sudbury. Rev. Earl S. ıutenslager, St. Andrew's minister, laid e cornerstone.

ıe's C.G.I.T.

Miss Orra Henan, a graduate of McMaster University and a former Secretary of the Toronto Girls' Work Board, has been appointed Secretary of C.G.I.T. for the Department of Christian Education of the Canadian Council of Churches. There are now 38,000 Canadian Girls In Training and 3,500 leaders.

.C. Degree for U.C. Educator

St. Mary's Roman Catholic University, ılifax, N.S., has honoured the United ıurch President of Mount Allison Univer-y. **Dr. W. T. R. Flemington** received the norary degree of Doctor of Laws at a ɔnvocation late last month, with the Prime inister, the Rt. Hon. John Diefenbaker, d Mr. Harold S. Foley, Chairman of the ɔard of the Powell River Co., Limited. esident Rev. Patrick G. Malone stated ıt these men were chosen because of their ntribution to Canadian life and particu-ly to the development of international derstanding and good will.

ɜn Share Services

Ten Central Ottawa Churches held special eek of Prayer services in Chalmers ıurch, ministers and choirs sharing the ɔgramme. These included Chalmers and ɔminion United Churches, Christ Church thedral, St. George's and St. John's ıglican, Knox and St. Andrew's Presby-ian, First Baptist, St. Peter's Lutheran d the Salvation Army, Salter St.

ıimes for Little John

The **Baldur (Man.) Church,** Rev. G. M. ke, minister, has dedicated an electronic gan as a memorial to the pioneers of the trict, while descendants of "Little" John ıyfair, first local preacher, have presented Playfair Chimes.

* * *

The **five Protestant denominations** in ɜersoll, Ontario, combined for Week of ıyer services and for the first time had out-of-town speaker, **Rev. E. Crossley ınter, D.D.,** Trinity Church, Toronto, Ont.

ılp Towns' Union

Ten years ago the Anglican and United urches agreed to co-operate in serving ırathon and Terrace Bay, the two pulp nufacturing towns on the north shore of ke Superior. **Trinity Church, Marathon,** ler the Anglican diocese, has ten years

(*Continued on page* 30)

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SING TIME

(*Continued from page* 15)

Toronto) and has brought together men of various Presbyteries who have not seen one another for years."

Sing Time's most ambitious programme thus far flowed out from Wingham High School's gymnasium - auditorium one Sunday afternoon last month when carloads of laymen from 100 churches within a 70-mile radius of Wingham drove over snow-packed concession roads to collect next door to CKNX's home base (the TV station is located in the *old* Wingham high school which the local board let go for $1.00 when the new school was built, as a gesture to help encourage a television outlet in the town). Said one enthusiastic *Sing Time* backer: "We want everyone to join in this. With a lot of laymen taking part, a lot of people in a lot of places are going to be glued to their TV screens—that's what we're aiming at."

The programme started off with a forceful and lusty rendition of two favourite hymns (*Rise up O men of God* and *Onward Christian Soldiers*) by the 1,000 laymen, worked in a couple of brief devotional interludes and previously filmed commercials on church work in the district, featured two prominent churchmen connected with General Council, interviewed by leading CKNX live feature newsmen. Dr. M. C. Macdonald, Secretary of the Board of Home Missions, stressed the church's attempt to keep pace with Canada's bounding population. Said he: "The church now caters to members from 55 different racial backgrounds. With scores of new suburbs growing up across the country, our building programme has increased from 150 new churches built in 1947 to 500 new churches being built now. Every year we send out 250 students from our Divinity schools to do missionary work in 800 'have not' areas throughout Canada."

Toronto lawyer Harold M. Smith was *Sing Time's* second guest to be interviewed. Chairman of the Missionary and Maintenance Department, he emphasized the duty of churchmen to support other congregations besides their own, demonstrated that the church knows how to be economical moneywise. "If we want to live in a Christian community," he said, "we must be willing to help spread it." He maintained that Church drives to obtain funds cost about two per cent. of the total intake, whereas most fund - raising drives run around five per cent. to operate. Said M Smith: "If there's anyone who knows h to budget tight money, it's a minist We're one business that doesn't waste i

As the introductory Sunday *Sing Ti* hours were being beamed out from stat CKNX, the programme was beginning catch the imaginations, not only of Wi ham area congregations, but—what seem even more encouraging—some headquart brass. "If we can persuade them," *Sing Time* committee member said, ref ring to General Council officers, "then h our battle will be won."

Committee Chairman Hutton, who mo efficiently with a minimum of noise, w obviously pleased. Said he: "If we can ourselves on our feet with this programm then we'll start branching out with Children's Hour, then maybe a spec programme for the women." ●

PINE HILL'S BIG NICK

(*Continued from page* 10)

he worked diligently in Presbytery, Co ference, national committees and Boar as well as in local churches on the prairi

Prof. Hardie, whose knowledge of t Near East compares favourably wi knowledge of New Testament Greek, g around the country too, filling invitatio as a lecturer for Army Officers.

Professor John B. Corston, a life-lo teacher, in addition to academic achiev ments has served in the Navy as a Chapla and as Principal of St. Andrew's in Sa katchewan. There he helped make t Saskatoon College fill the function Pi Hill fills in the Atlantic provinces.

Dr. Nicholson travelled widely duri his term as Moderator. Among other plac abroad he visited Korea and attend World Council Meetings. He knows H Church well. To his door come graduat and students, ministers in difficulties, ministers wanting to help, laymen in sear of a minister or a change of minister.

Recently a number of enquiries came

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I DREAMED a child stood hungry on a street,
Where shattered homes and hopes in ruins lay.
In childish hope, I heard her voice entreat
For food, that she might live another day.
Insistently, I heard a Voice repeat:
"Unto the least of these, My gift repay.
I stood an hunger'd, gave ye food to eat?"

The chill of Winter pierced her ragged dress,
And sought to still the life that begged for bread;
A little child, in pitiful distress,
Entreats you now. Turn not aside instead,
But heed her tears and shield her helplessness.
The Voice, in stern demand, returning, said:
"Sought ye my lamb, lost in the wilderness?"

I woke from dreaming; but the pleading cry
That haunts a world where little children weep
For food and shelter, calls for your reply
To give to life and hope, a trust to keep.
There is no victory if children die;
And while, in warm content, our children sleep,
A million children cringe as Death draws nigh.

—*Wellesley F. Tupper*

im concerning possible ministers for acant pulpits. (Principals of theological ollegeс cannot escape from this difficult nore, and sometimes are accused of lacing their own graduates in the most rategic pulpits.) A recent letter from Vestern Canada was making enquiry about omeone for a college job. "I suggested o and so," he said, mentioning an ex-Maritimer now working in Central Canada. We'd lost him anyway"—meaning to the Maritimes.

Although his work is mostly within the hurch, he is a significant figure in Halifax nd Maritime life. Occasionally he is called o chair some Labour Conciliation Board, nd is rather proud of having been a ues-paying member of the United Mine Vorkers' Union, when he was a young man.

After ordination in '34 in the depression, e served at Port Morien, where most of he miners were out of work and it was a ough job to pay the young preacher. His wn boyhood experience, plus the depres-ion gives him a lot of sympathy with those vho find the going tough. During the next welve years he served at Imperoyal, New Vaterford, and St. Andrew's, Sydney, and n 1946 became Principal. The old idea hat the highest calling for a man is to be minister, and the highest calling for a inister is to train ministers is still strong hroughout the Maritimes.

Four years later Dr. Nicholson was lected Moderator of the General Council, he first Maritimer, and the first minister vho had been ordained since Union, to be lected to the highest office.

In years when the church is short of inisters, and when it is occasionally harged that the church isn't getting its hare of the best men, the Maritimes ontinues to produce proportionally twice s many ministers as the rest of Canada.

There are over 100 undergraduate can-lidates for the ministry at Mount Allison n Sackville now; thirteen at Dalhousie, nd some fifty-four at Pine Hill. One Pres-ytery, Sydney, has 35 on the list this year, nd one tiny church, Westmount-Leitches Creek, has five ministers-to-be. (Some of hose studying in the Maritime Schools ome from Newfoundland.)

Why so many? The reasons are complex, nd it is easy to give superficial answers. Some of them are sociological; some eco-omic. Some are perhaps the same reasons or the Maritimes producing top lawyers, University Presidents and sending Ph.D. andidates from farm and coal-mining town o Boston and Montreal, and westward.

But the chief reason, according to Prin-ipal Nicholson, is that the Church and the Ministry count so greatly in the life of Maritime people. And a succession of Principals and Professors has kept the College very close to the congregations; Pine Hill provides an open door to young eople who believe in God, and want to nake their lives count in his service. ●

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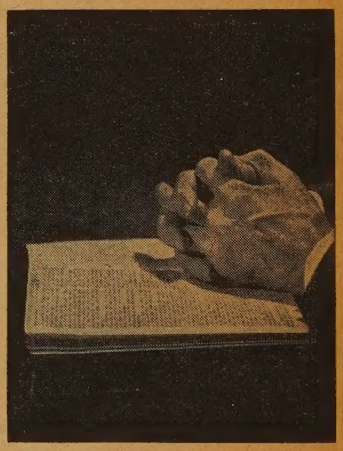

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PEOPLE AND PLACES

(*Continued from page 27*)

of service behind it. The church, built in 1948 at a cost of $35,000, is now paid for, the congregation self supporting and the Sunday School overflowing. Children of Anglican parents are confirmed by Archbishop Wright, and Dr. A. F. Lavender of Terrace Bay conducts communion services four times a year and receives young people into membership in the United Church. Members of other Protestant denominations attend as well. The decade has demonstrated that a community church can and will serve the spiritual needs of the people.

Nine Over Forty

Nine Life Memberships were presented by the Woman's Association of the Shallow Lake, Ont., United Church at the annual meeting, to women who have been faithful members and workers for more than 40 years. These included: Mrs. J. Henry, Mrs. E. Mustard, Mrs. J. Grieg, Mrs. F. Ritchie, Mrs. R. Young, Mrs. F. Spencer, Mrs. W. Shouldice, Mrs. R. Noble and Mrs. L. Shipley. Seven are still active. The presentation was made by the minister, Rev. J. H. Richardson.

Church in Paradise

"We want to have a Ladies' Aid so we can build a Church," wrote a woman from Paradise, Newfoundland, to the W.M.S. worker a few years ago. They were organized and now the little church is nearing completion, most of the work having been done by free labour.

Church building committees in the Newfoundland Conference report progress on a number of projects. The new church is nearing completion at **Fairhaven,** and others are at **Salmon Cove** and **Main Brook** on the St. Anthony Charge, and one just begun at **Winterbrook.**

Plans have been made for a new church at **King's Point,** work to begin in the spring. Meantime the old church in its lovely setting has been given a housecleaning and an inside paint job. At **Catalina** the new manse is ready and the new church hall at **Musgrave Harbour** is about to open.

Lewisporte's new Christian Education Centre is far enough advanced for occupancy and will be completed during the winter. Another project is the extension of the central Church, work to begin in the spring. The Building Committee is at work at Glendale where the congregation now uses the little Anglican Church. St. John's churches have pledged their loyalty to support the **Glendale and Mount Pearl** congregation.

First in Lent

Rev. F. G. Brisbin, minister of Metropolitan Church, Toronto, will broadcast the first in the Lenten Series "Portrait of a King" over the Dominion network of the C.B.C., on Sunday, February 23, 4.30-5.00 E.S.T. The series will run through to Easter.

* * *

Rev. L. J. Winckel, 121 Larch Street, Sudbury, Ont., has been appointed Secretary of the Sudbury Presbytery.

Alcohol Problems in August

Rev. John Linton, General Secretary of the Canadian Temperance Federation, attended a meeting in Columbus, Ohio, last month, when plans were made for the International Summer School for Students and Leaders for study of Alcohol Problems, to be held in Waterloo College, Waterloo, Ont., the last week in August.

To the Far East

Dr. D. H. Gallagher, Secretary of the Board of Overseas Missions, is one of eight administrators of North American churches going to Japan to visit the work supported by their boards and done by the United Church of Christ in Japan. While in the Far East Dr. Gallagher will also confer with missionaries and Church leaders in Korea and Hong Kong.

The Church in the World

During February seventy churchmen, including thirty from The United Church of Canada, met in Ottawa to discuss what role the Christian Church should play in the present world situation. Arranged by the Canadian Council of Churches and the United Church Committee on The Chur and International Affairs, speakers includ the Hon. Sidney Smith and the Hon. Les B. Pearson. Among subjects considered we "The Aims of Canadian Foreign Policy "Canada and the Commonwealth," "Cana and the U.S.A." and "The United Natio Technical Assistance Programme."

* * *

The Pension Department reports deat of the following: **Rev. Chas. A. Belfry,** January 25th at Oshawa, Ont. He retir on June 30, 1930, after 30 years of acti service in the Central Conferences; **Rev. R. Brown,** Ocean Park, B.C., on Dec. 23r His work was primarily in the British Co umbia Conference. Ordained in 1922, retired June 30, 1947; **Rev. Harry Jam Vickerson** died in Montreal, January 15t Ordained July 1, 1934, he served in Ontar and Quebec, and was at Centenary Churc Montreal, when he died; **Mary J. Barbou** wife of the late Rev. Robert Barbour, di in Toronto, January 21, 1958.

Pastoral Charges Vacant

(As reported by the Secretary of General Counci

Oxford St. Church, Halifax (June 30th, 1958 Dunsford, Lindsay Presbytery (June 30th, 1958 Richards Landing, Algoma Presbytery; Holy Trin Church, Elliot Lake, Algoma Presbytery.

Dates to Remember

First meeting, United Church Commission Temperance Policy and Programme, February 2 21, in Board Room, Wesley Buildings, Toron Individuals, organizations, Sessions and high courts of the church are invited to make su missions to Rev. Homer Lane, Secretary, Roo 533, Wesley Buildings.

Missionary Rally, sponsored by Department Overseas Missions, Canadian Council of Churche in Calvin Presbyterian Church, 26 Delisle Avenu Toronto, Feb. 17th, 8 p.m. Speaker, Princip J. Russel Chandran, United Theological Colleg Bangalore, India; his subject "Forward With Chri in Today's World."

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A. PULPIT VACANCIES

BALDUR Pastoral Charge, three points, vacant June 30, 1958. Municipal Doctor, Hospital nd High School in Baldur. Interested ministers ease contact Mrs. H. Woodworth, Secretary, astoral Relations Committee, Baldur, Man.

BETHEL-SHERKSTON—2-point Charge adjoining progressive communities east of Port olborne, requires active minister commencing July t. Salary $3,200.00, travel allowance $800.00. ree parsonage, telephone. Contact G. M. Carl, ort Colborne, Ontario. Telephone—days Temple 3631.

NAPREOL Pastoral Charge (one point), Sudbury Presbytery, becoming vacant June 30, 1958. ew church building, adjacent manse, minimum lary and car allowance. Write J. W. Tye, apreol, Ont.

NOURTLAND, Ont., three-point charge, Courtland, Guysboro and Zion Church, Ostrander Norfolk-Haldimand Presbytery, requires a minter on June 30th, 1958. Good elementary and condary school facilities. Interested ministers ease write to O. T. Simmons, Courtland, Ont.

2A. PULPIT VACANCIES—Continued

CRANBROOK United Church, Cranbrook, B.C., vacant July 1st, 1958. Interested ministers please contact Chairman, Pastoral Relations Committee, Box 583, Cranbrook, B.C.

FORT McLeod Pastoral Charge vacant June 1958. Interested ministers write J. P. Griffin, Box 416, Fort McLeod, Alta.

JERSEYVILLE Pastoral Charge—Hamilton Presbytery—compact 3-point charge, 15 miles from Hamilton, becomes vacant June 30th, 1958. Interested ministers please write Mr. John Brooks, Alberton, Ontario.

MADOC Pastoral Charge will be vacant June 30th. Interested ministers please write R. A. Fleming, Madoc, Ontario, Secretary of Pastoral Relations Committee.

MEMORIAL-SALEM United Church, Medicine Hat, Alta., vacant June 30th, 1958, requires bilinguist minister (German and English). Interested ministers are invited to contact G. H. May, 452-8th St., S.E., Medicine Hat, Alta., Secretary Pastoral Relations Committee.

NEW NORWAY, Alberta, vacant June 30th, 1958, two-point charge—three miles apart—on highway. Fully modern manse and twelve room school in village. Interested ministers kindly write New Norway Pastoral Committee Secretary — L. W. Johnson, Box 4, New Norway, Alta.

SMOOTH ROCK FALLS vacant June 30th, 1958, one point charge, furnished oil-heated manse, modern schools, good salary. Abitibi pulp and paper town. E. S. Fells, Recording Steward, Box 285, Smooth Rock Falls, Ont.

ST. JOSEPH'S ISLAND Pastoral Charge—Algoma Presbytery, 35 miles from Sault Ste. Marie (excellent free ferry service), 4 appointments plus seasonal study group, vacant June 30th, 1958. Interested ministers please contact Mrs. H. Brownlee, Secretary Pastoral Relations Committee, Hilton Beach, Ontario.

ST. PAUL'S United Church, Aylmer, Ontario, will be vacant June 30th. Secretary of Pastoral Relations Committee—D. J. Monteith, Aylmer, Ont.

THE Braeside Pastoral Charge (three-point), Renfrew Presbytery, vacant. Manse well equipped and good education facilities. Interested ministers please write Mr. E. A. Burton, Secretary Pastoral Relations Committee, Braeside, Ontario.

VACANT July 1st, Lawrence Station Charge—Elgin County, within 20 miles of London and St. Thomas. If interested contact D. E. Carroll, Iona Station, R. R. 3, Ont.

WOODHAM United, three-point charge, vacant June 30th, 1958. Good furnished Manse, on paved highway; Public School in village, High School bus at door. Central to London and Stratford. Contact Harold Hern, R. R. 1, Granton, Ont.

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This exciting program—with the aid of beautiful true-color photographs and fact-filled albums in which to mount them—takes you "into the field" on a fascinating quest after Nature's secrets. Guided by experienced naturalists, you *see* how Nature "protects her own" with camouflage . . . *learn* the strange, almost unbelievable ways some animals raise their young . . . *collect* your own "Museum-at-Home" of Nature's wonders. *Best of all*, your naturalist-guides will open your eyes to the wonders you can discover in your nearby park, on hikes and camping trips—*even in your own backyard!*

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However, we feel sure that, once you and your children have become acquainted with the program, you will want to continue these delightful monthly "visits" for a while. That's why we make this unusual Free Offer. But we urge you to send for your sample package now, because quantities are limited. Mail the coupon today!

THE AUDUBON NATURE PROGRAM
Dept. UC - 2, 105 Bond St., Toronto 2

Please send me FREE my introductory package, consisting of the CAMOUFLAGE IN NATURE collection of 30 natural color prints; a 7500-word informative album to mount them in; a handsome maroon-and-gold colored album case; and the illustrated handbook FUN WITH BIRDS—*all FREE*. I understand that you plan to issue a new Nature series each month in cooperation with the National Audubon Society, for only $1.00 each plus a small charge for shipping. After examining my FREE set, I'll notify you if I do not wish any others. I may cancel my subscription at any time I wish without further obligation.

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